THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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For the Churchman.

"And what I say unto you, I say unto all, Watch."
St. Mark xiii. 37.

WATCH, ye know not when the hour
That your Lord will come with power,
Whether with the morning beam,
When the red light gilds the stream;
Whether with the soften'd ray,
That proclaims the parting day;
At the bright and burning noon;
In the stilly midnight's gloom;
Mortals, watch, ye know not when
JESUS shall return again.

Priest, beside the altar kneeling
Prophet, holy thoughts revealing,
Warrior 'neath the blood-stain'd cross,
Counting earthly things but dross,
Pressing onward to the prize,
That in realms of glory lies;
Soon the conflict must be pass'd,
Thou wilt reach the goal at last,
Watch, till the appointed day,
Bears thee to thy home away.

Traveller through a world of care,
Pilgrim, thou of bead and prayer,
Monarch, on whose lordly brow,
Sparkling gems their lustre throw;
Watch, a man of mightier care,
One of tears, and grief and prayer;
Once a pilgrim here below,
Now a king where angels bow;
Watch for Him,—ye know not when
JESUS shall return again.

Youth and beauty trusting still,
To a world of change and ill,
Manhood, toiling to obtain
Every idle breath of fame,
Age, whose worn and furrow'd cheek,
Days of care and anguish speak—
Watch, uncertain is the hour,
That your Lord will come with power;
Mortals watch, ye know not when,
JESUS shall return again. M.

BIOGRAPHY.

MEMOIR OF REV. JOHN KETTLEWELL, M. A.

No. II.

MR. KETTLEWELL took orders in 1675, remaining in college; but, on commencing M. A. in 1677, he thought it high time to set his hand to the plough, and, in every way open to him, bring his education to bear on the important purposes of the sacred office. He first set himself to compose a course of about one hundred sermons, adapted for the country, that when he undertook the cure of souls, he might not be hindered in its active duties by having all these to prepare. One of the first sermons which he preached at Oxford was on the assistance of the HOLY SPIRIT. In 1678, he composed his first work, entitled "The Measures of Christian Obedience." He was then only in his 27th year, and the work was begun and finished between Christmas and Easter. It was well received, and gained for him considerable repute. His friend and patron, Dr. Hicks, prevailed with him to dedicate it to Dr. Compton, Bishop of London, in the hope (on the part of Dr. Hicks) that that prelate would give the author some appointment in or about the metropolis, where his admirable talents might occupy a larger sphere. The work accordingly appeared with this dedication in 1681; but he never received either preferment or notice from the Bishop. The reputation, however, which he acquired by the book, had no small effect on his future prospects. To this he owed his recommendation into the Bedford family soon after; it assisted much in obtaining for him the vicarage of Coleshill; and it gained him the affection of her who afterward became his wife. He now quitted college to accept an appointment offered to him by the Countess Dowager of Bedford, as her chaplain, in the hope of doing more service to religion than he possibly could in college. His hopes, however, and his plans were alike defeated by the public disturbances which arose, and the troubles they occasioned to this noble family in particular. These prevented his continuance in it. On quitting it, he appears to have visited his friends and relatives in Yorkshire, probably to confer with them as to his plans and prospects, when an event occurred by which the Head of the Church opened to him a way for the full exercise of his ministry, on which his heart was bent, in a manner little expected by him. The vicarage of Coleshill, in Warwickshire, became vacant. The patron, Lord Digby, was one of the "few who think a cure of souls too great a trust to be given upon any other consideration than *pure merit*." He felt it an imperative duty upon him to be faithful to that trust, and his only anxiety was that GOD would direct him to a person every way qualified for the charge, and one who would also be a constant friend and monitor to himself in the various difficulties of his spiritual life, throughout his earthly pilgrimage;—a purpose for which it were to be wished that more of the noble and the mighty desired the services of the Christian pastor. With these views and feelings, Lord Digby offered the living first to the Rev. Mr. Rawlett; but he, thinking it not right to quit his present post, declined the offer, and recommended Mr. Kettlewell as a proper person, though an entire stranger to his Lordship. To support this recommendation, Mr. Rawlett referred to Mr. Kettlewell's book, which his Lordship read, and soon determined upon Mr. Kettlewell for the vicar of Coleshill, and accordingly wrote to him to that effect. Mr. Kettlewell was not a little surprised on receiving Lord Digby's letter; but the offer being made so freely on the part of the patron, and so entirely without seeking on his, he considered it to be the call of Providence, and therefore at once accepted of it, and was inducted into the benefice on the 10th of December, 1682.

Mr. Kettlewell entered on his duties at Coleshill with feelings of gratitude, encouragement, and responsibility. He conscientiously and earnestly considered those duties as the end of all that course of study he had gone through, and to which every talent, natural or acquired, with all the advantages derived from his education, were to be strictly devoted. He was now in his 30th year—the very season for activity, labor, and usefulness; and he did not suffer it to run to waste. His parochial labors were these:—He preached twice every Sunday, and once on the occasional holidays enjoined. In Lent, he commenced a course of catechetical instruction for the children and younger members of his parish, which he continued for several Sundays after Lent. In this, he required, not merely a repetition of the Catechism, but answers to many questions he put to try the understanding, to form the heart, or to direct the practice. This was done by him on the Sunday afternoon *during the time of prayers*, as appointed in the rubric; and then, for his sermon that afternoon, he generally chose a text which led him to the same subject on which he had just been catechizing;—a plan which he found very acceptable to his congregation, as well as useful in his parish. For catechizing, he possessed an excellent talent; and he was deeply sensible of the importance of the practice, which he endeavored as much as possible to impress on the attention of his clerical brethren. The Holy Communion he administered on Christmas-day, Good Friday, Easter-day, the Sunday after Whitsunday, and several times in the year beside. Finding his parishioners very negligent in their attendance on this holy ordinance, he took great pains to convince them of their fault, both from the pulpit and by conversation with them on the subject; and with several he succeeded. During the first six months after he came to Coleshill, he frequently preached preparation sermons, which, at midsummer following, he published in the form of a treatise, entitled "A Help and Exhortation to Worthy Communicating." This was the second book he published; it was dedicated to Lord Digby. The other sacrament (baptism) he always administered at church, unless well assured it would not be safe to do so. How far it was his practice to return home with the parties on these occasions nowhere appears; but one instance is given by Mr. Nelson too interesting to be passed over:—"I was once with him," says Mr. Nelson, "at the baptizing of a child where I was godfather. All his discourse was extremely instructive. Sometimes he would excite the mother to thankfulness for her good recovery; sometimes he would explain the baptismal vow, and then charge the parents to do their part toward making their children true blessings, by giving them a serious and virtuous education. So I suppose, upon like occasions, this might be his usual practice." The festivals and fasts of the Church were religiously observed by him; and, as a useful preparation for the Sabbath, he had always prayers in the church on the Saturday afternoon. He was indefatigable in visiting the sick; and, it being in his power, he assisted them with temporal relief as well as spiritual counsel; always having by him some common and approved medicines for ordinary cases, which he supplied the poor with, according to their need. He failed neither to pray over these for a blessing, nor to make use of the favorable opportunity to instil heavenly instruction. In his daily intercourse with his parishioners, he never met the young without reminding them of their duty; nor those who deserved it, without reproving them with great plainness of speech; and not seldom was he to be found exercising the peculiar talent he possessed for arbitration and peace-making, which in him was equally conspicuous and sought after. Frequent applications of this nature were made to him, and he was generally successful. This gained him both esteem and popularity; and, though no temper could be further from the itch for popularity than his, his ministry was thus rendered doubly acceptable to his parishioners, as thus being in more senses than one "*a minister of reconciliation*" among them. He likewise distributed books of religion and devotion among all the poor families of the place, so that in a short time all were supplied with Bibles and other books suited to their respective wants. Happy is the Church when her ministers give such a bright example of ministerial diligence! abounding in such conscientious, active, and zealous, while, at the same time, canonically regular exertions. One thing is morally certain, and has been proved in a thousand cases, that if a clergyman would succeed in his ministry, he must be at least a *laborious* man, "instant in season and out of season." *No* ground can be cultivated without both pains and toil; least of all the human heart and conduct—the moral soil of an unthinking population.

On the 22d of November, 1683, Mr. Kettlewell resigned his fellowship at Lincoln College, having held it eight years and four months. He then took leave of Oxford, and settled altogether on his vicarage; content to consider himself fixed there for life, *because he was where Providence had placed him.* His whole employment now was in the duties of his cure,—his one aim to fulfil the apostle's charge, ἐν τούτοις ἴσθι, making them the chief both pleasure and business of his life. But though so highly esteemed and reverenced by the respectable part of his parish, he did not escape reproach. Constantly speaking the truth, and boldly rebuking vice in whomsoever he met with it, it could not be expected that he should. He incurred the displeasure of those who hated to be reformed, and of those who were unwilling to suffer for righteousness' sake,—a testimony to his worth by no means the least honorable.

He was appointed to preach the visitation sermon two years successively; the first at Coventry, on 7th May, 1684, from 1 Cor. xiv. 12—"Seek that ye may excel to the edifying of the Church." The Dissenters, it would seem, were numerous at Coventry, and one of their most popular arguments was, that they could *edify* more under their own teachers than in their parish churches. Mr. Kettlewell, lamenting that *edification*, which in the Scriptural sense of the word, (οικοδομη, *ædificatio*, a building up,) is the *uniting* of the Church, should, by perversion, be made a pretence for *dividing* it, chose the nature of edification for his subject. Having stated wherein the edification of private Christians consists, he proceeded to show that the edification of the *whole* Church consists chiefly in the settled *peace and union* of all its members, according to the very derivation of the word. Hence he drew the conclusion, that the edification of the *whole* was to be preferred to that of a *part* only; and that *individual* edification ought to arise from, be compatible with, and subservient to, *general* edification; that thus all might "hold the faith in unity of spirit, and in the bond of peace." At the same time, Mr. Kettlewell did not harbor or indulge any unchristian spirit toward the Dissenters. We are told, "he heartily pitied their unhappiness; and, with all gentleness and mildness, spared no pains to *persuade* them to return to the Church they had left, and to convince them of their great mistake in rejecting those who were set over them by the appointment of the HOLY GHOST, and had regularly the care of their souls, on pretence of edifying more in separate congregations and by unauthorized teachers." His second visitation sermon was preached at Coleshill, in August, 1685, from Matt. xxii. 21; a text chosen with an eye to the times. Great alarm prevailed through the kingdom from apprehensions that the king intended to re-establish popery, and the high way to popularity was to preach against popery. Mr. Kettlewell, however, took occasion to preach more constantly and earnestly the duties of common Christianity, such as reliance on Providence—simplicity and godly sincerity—fidelity—perseverance—and the benefits which the Church makes by sufferings, recommending Christianity to his people as a *passive* religion, and enjoining on them a meek and passive spirit. "He exhorted them to a religious loyalty and a Christian subjection, so as neither to let the pretence of religion make them bad subjects, nor the pretence of loyalty lead them to embrace the king's errors in religion; and, while they showed themselves hearty and steady Protestants, at the same time approve themselves both good *subjects* and good Christians."

At this crisis, some of his married brethren feelingly expressed to him their fears of popery, and of their being turned out of their livings should it be re-established. He replied by pointing out to them the folly of all *temporal* regard in matters of *duty*, especially in those intrusted with the ministry of religion; and he recommended to them instead a lively and steadfast dependence on the providence of GOD, and an acquiescence in the just and wise will of Him who is King of kings. He reminded them of the examples of primitive martyrs and confessors as the true method of preserving the Church as well as their own interests, according to that Scripture, "Whosoever will save his life," &c. Mark viii. 35. To all this, an obvious objection was returned—that he was single, and, therefore, not so sensible on this point as those who had a wife and children to provide for. To this objection Mr. Kettlewell proceeded to give a practical and conclusive reply, by placing himself in their circumstances. He resolved to choose a companion, and thus show to every one how little those fears and jealousies affected him. He selected, entirely for her sober and religious mind, a lady who had been prepossessed, before their introduction to each other, in his favor by reading his first work, Miss Jane Lybb, daughter of Anthony Lybb, Esq., of Hardwick, in the parish of Whitchurch. They were married on Sunday, the 4th of October, 1685. The Sacrament of the Lord's Supper was administered on that day purposely that they might communicate, according to the pious recommendation of our Church, subjoined to the service. Thus marriage—with most a mere worldly rite—with some a carnal one—by many gone through scarcely with common decency—was with Mr. Kettlewell a holy rite, sealed with the communion of the body and blood of JESUS CHRIST; and thus did religion enter into all the ways and doings of this good man, conforming himself to the apostolic precept, (Colos. iii. 17,) "Whatsoever we do in word or deed," &c. This is practical and Christian piety. The blessing of GOD rested on the new state on which he had thus piously entered, and we may now see in him the Christian husband, master, and householder. Toward Mrs. Kettlewell he was tenderly affectionate. In his family worship, morning and evening, she usually read a chapter in the Bible, which he then explained to her and the servants in a familiar manner, such as might lead them to understand the Scriptures, and prepare them for approaching the throne of grace "with reverence and godly fear." From the time his servants came to him, he took care to instruct them in their duty;—to persuade them to frequent the Lord's Supper, bestowing some pains to prepare them for it;—to enjoin upon them the practice of private prayer, as well as regular attendance at church;—to warn them against lying and other vices to which servants are most liable; and to give them right notions of religion, that they might approve themselves the servants of JESUS CHRIST, and his servants for CHRIST's sake. His usual dinner hour was one; and, far from being a man given to appetite, his temperance was remarkable, and his rule, both at his own table and at that of others, was, to partake of what was set before him, asking no questions and making no observation, except of moderation and thankfulness. His justice and punctuality, with all who had pecuniary dealings with him, deserve record as a pattern of that wise and prudential management of domestic expenses which is one of the best methods of insuring easy circumstances, even with a very limited income,—a piece of wisdom of more importance to none than a numerous class of the clergy. It was his constant practice *to pay for every thing when he bought it*, and, for that purpose, he kept a sum of money by him. None had to come to him twice for their money; and if, at any time, his servant sold his horses or cows, he gave that servant a strict charge to tell the buyers all their faults. His hospitality and benevolence were not less. "He did justly; he loved mercy." At Christmas, he always gave away several bushels of wheat among the poor; two or three poor widows, with the clerk, partook of his Sunday dinner; and, at Christmas, if he invited none else, he was sure to entertain his poorer neighbors. Of his money also he was very liberal.

Much political agitation at this time prevailed through the kingdom, and his own parish did not escape the contagion. He saw many whose zeal in public matters he thought outran their knowledge; and he complained bitterly of the pernicious principles which were abroad. It grieved him that in the things of GOD many were embracing shadows for substance, and showing more zeal for certain empty and unprofitable notions than for all the grand and important truths of religion. And, as for the matters of the king, he deeply lamented that many had brought themselves to question every thing that was in favor of the government, to delight in laying out the grievances of the state, to put remote and imagined cases in bar of present and unquestionable duties, and to avow principles tending inevitably to unsettle any state or any constitution, and even justify rebellion. Mr. Kettlewell endeavored to quench the fire that was kindling; and, the better to succeed in that as well as in his commissions of private reconciliation, he pointedly pressed a frequent attendance on that feast of charity, the Lord's Supper. To the parties, he would represent it as our Redeemer's last command, and as a league of love and friendship among all Christians; a table where men professed to meet in peace and charity; a solemn act of confederation with CHRIST and with all who are CHRIST's. He knew that if he could bring them to a right sense of this, little more was required to quiet their minds, expel jealousies, make friends of enemies, and restore unity and concord. It was a somewhat curious anomaly belonging to this period, that, though but a few years before an outcry had been raised against the clergy of the Church of England of having a design to bring in popery, which imputed design was alleged as the chief motive of the Dissenters in separating themselves from the Church of England; now, when this accusation was proved to be gratuitous and false by so many of the clergy writing and preaching against popery, those very men who had raised the outcry were themselves the first to join hands with popery against the Church of England, and favor those whom they had just before exclaimed against. The anomaly has not been confined to Mr. Kettlewell's days; it was not the only time in which it has been attempted to make the Church of England, firmly holding the golden mean through evil report and good report, the scape-goat and sacrifice of the times. The Church of England, however, had seldom been more flourishing; the things intended for her fall became to her an occasion of increase; she became more powerful by the opposition made against her, and grew by the favors indulged to her adversaries. The number of converts to popery was very inconsiderable, whilst, for every one lost to the Established Church, ten at least, it was thought, were added to it; for great numbers of the Dissenters were brought into the communion of the Church by the learned writings of the orthodox clergy. Mr. Kettlewell took occasion to exhort his brethren on the one hand, and the Dissenters on the other, that, laying aside party feeling, they should unite their endeavors to build together upon the foundation of CHRIST and his apostles, maintaining the bond of *catholic charity*, and should study every one to excel therein for the edifying the whole body of the faithful. And for this purpose he thought the Church of England afforded sufficient means, whether she were supported or not by the civil power; for to him it was evident, that as soon as the outward supports, on which she had hitherto leaned, began to be withdrawn, she began to flourish more than ever since the Reformation;—a very satisfactory proof of a true church. Nor was this the hasty conclusion of his own partialities. He gathered it from the better observance of her rites and ceremonies,—from a greater uniformity in her worship,—from the fulness of the churches,—from the frequency of her communions, and the number of her communicants,—from the accession of proselytes,—and, above all, from a more serious concern for religion in the generality of her members. At the same time, the Church of Rome gained nothing by her new allies, for all saw that nothing could be more monstrous than such a conjunction, and how little it was to the credit of those concerned in it.

About the latter end of 1686, Mr. Kettlewell wrote his work entitled "The Practical Believers," intended by him to complete his first work, "The Measures of Christian Obedience," and with it to form a body of divinity for the instruction and use of plain Christians. He wished to oppose the torrent of the times by instructing his flock in the *leading and governing* notions of the Christian faith; teaching them to make that faith a *governing* grace at all times and in all cases, to distinguish the foundation from the superstructure, and to keep in the communion of the Catholic Church by holding fast the truth in simplicity, without running into the errors of particular persons or societies. This he thought the most safe and powerful, as well as inoffensive way of writing for the Established Religion, against Dissenters of even opposite communions now confederated together. The work was published *by license* in February, 1687. Mr. Kettlewell, before his death, revised it with great care; and, with his improvements, it was republished by Mr. Nelson in May, 1712. It is in the catechetical form, and worthy of being placed first among Mr. Kettlewell's writings. He powerfully urges this argument—that, though the speculative infidel shall not be able to stand in the judgment, yet the *practical unbeliever*—the man who professes to know GOD, but in works denies him—must expect more severe condemnation, because he must stand convicted by the light in his own mind, and because in his disobedience he did violence to those principles which he professed to entertain as divine.

ECCLESIASTICAL.

PASTORAL LETTER OF THE HOUSE OF BISHOPS.

No. II.

Religion recognised in our Civil Codes.

ON various occasions, and in various ways, our national legislature has manifested its sense of the obligation of those provisions, contained in the several constitutions of the individual states, which presume the Christian religion to be a part of the law of the land. But this establishment is of such a liberal cast, as secures freedom of profession and of worship to every denomination of Christians, living in obedience to the laws. It is the duty of every member of this Church, to sustain by the weight of his character, whatever it may be, this spirit of our institutions, and to transmit it to posterity. But it is a duty not interfering with the right of those who govern, to acknowledge GOD in his providential dealings to our nation; and this on the terms of a code, which, from the time of the settlement of the colonies, and to this day in their later character of states, has been sanctioned by public law, and by the public voice. As government thus holds out its support to the profession of religion, and to the performance of its devotional exercises, there is the greater reason for submission to what public authority may ordain; and for requiring of the clergy in particular, that in their ministrations, they apply the sanctions of religion to the sustaining of peace and order in the community, conformably to the injunction of the apostle, to be "subject not only for wrath, but also for conscience' sake." (Romans xiii. 5.)

Religion Independent of Civil Power for its Support; and Experience against the probable stability of a Government not recognising Religion.

It is often a misconstruction of the sentiments expressed, that the maintainers of them act on the impulse of their views of political expediency, and from their being aware of the need of the arm of government to the support of the Gospel, in return for its being the support of power. Far from this, we consider our faith as begun and carried on by a heavenly interposition, and the Church as founded on a rock, where it will be perpetuated, through whatever changes may ensue in the constitutions of commonwealths and kingdoms. But whether these can endure the discontinuance of the acknowledgment of religion, as the spring of the conduct conducive to the safety of the state, is a problem, the affirmative of which the experience of the world will not warrant us to assume. On the contrary, there never has existed any political establishment, in which the magistracy has not found that acknowledgment necessary for purposes which cannot be reached by any human authority, or by the operation of any human law. This end can be obtained no otherwise than by legislative countenance of what is so essential to the safety and to the interests of persons of all orders in the commonwealth.

Scripture Authority for the preceding Views.

In thus affirming the connexion between these two subjects on the ground of their nature and their end, it is reasonable to expect that it would be recognised by those holy Scriptures, which are not only the law for individuals in their several capacities, but enter into the relation which they bear to the governments under which they live. In the Old Testament, and under the theocracy established by it, while GOD himself is announced as the immediate governor and king, they who ruled by a delegated authority under him are required to be such men as "fear GOD," (Deut. xvi. 18,) and they are admonished,—"Ye judge not for man, but for the LORD, who is with you in the judgment;" (2 Chron. xix. 6, 7;) and "Thus shall ye do in the fear of the LORD, faithfully, and with a perfect heart;" (2 Chron. xix. 10;) and "He that ruleth over men must be just, ruling in the fear of GOD;" (2 Sam. xxiii. 3:) also the great Sovereign of heaven is introduced saying,—"By me kings rule, and princes decree justice;" (Prov. viii. 15.) Responsive to such claims from the seat of authority, are such passages as where those subject to it are enjoined,—"Fear thou the LORD and the king, and meddle not with them that are given to change;" (Prov. xxiv. 21;) and "Thou shalt not revile the gods;"—men who govern, sometimes so called; "nor curse the ruler of thy people;" (Exod. xxii. 28.) In these and in very many passages applicable to civil rulers, by whatever names they may be called, the contents are built on the foundation, that there is a bond of religion on governors, and on those subject to them, to their superiors and to one another; a bond which applies to their consciences, and which is necessary to the supplying of the defects of whatever can be set forth in human, and even in divine law, for the governing of the conduct.

When we pass to the New Testament, although its blessed author distinctly announced,—"My kingdom is not of this world," (John xviii. 36,) yet we find him providing for the peace and the order of all kingdoms and states, in the memorable injunction,—"Render unto Cæsar the things that are Cæsar's,"—of course unto rulers under whatever name. (Matt. xxii. 21.) His apostles sustain the same high duty; as in the instance of St. Peter, who, addressing a people among whom kingly government was established, admonishes them, "To honor and submit to the king;" and as in the instance of St. Paul, who, writing to another people, among whom the authority was partly in an individual with the name of Emperor, and partly in a Senate, with their respective rights not exactly defined, uses the more cautious language—"Let every soul be subject to the higher powers, for the powers that be," under whatever name they may be known, "are ordained of GOD;" (Rom. xiii. 1;) and in another place he enjoins,—"Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to do every good work." (Tit. iii. 1.)

Occasion of the preceding Remarks.

If we have been diffuse on the present point, it has been owing to what we think a duty lying on us, of contradicting a theory hostile to social order; and rested on the plea, that government being founded on compact, and having for its object the security of person and property, the contracting parties, if so inclined, may discard all reference to a state to come. That every particular form of government is founded on compact, either express or implied, may be acknowledged consistently with the present argument. But government itself is so imperiously called for by the necessities of the human condition and by the sinfulness of human nature, that there is no degree of arbitrary rule to which men will not be subject, rather than be exposed to injuries from one another, uncontrolled by an authority to which they must all submit. Accordingly, the subject must be resolved into the will of GOD.

Preservation of existing Public Order.

Whatever may be thought of the origin of government, there can be no doubt in the mind of any Christian, of the obedience due from him to that under which he lives, and the protection of which he enjoys. The position is especially true, in reference to the constituted authorities of the United States of America, which were established by the public voice; and in which, there is security to the citizens against oppression and wrong of every sort, so far as human wisdom can provide. It is highly sinful, to disturb such an organization, by a rage for innovation; and although this does not forbid any improvements which may be proposed, in virtue of a privilege secured to every individual; yet it should be exercised with moderation, and conducted consistently with the maintaining of the public peace, and by means permitted in the provisions of the constitution. Whatever is diverse from these restraints, brings the author and the abettors of it under the denunciation of St. Paul,—"They that resist, shall receive to themselves damnation." (Rom. xiii. 2.)

Respect to the Persons of Civil Rulers.

If these are obvious dictates of Christian duty, they extend to the showing of respect to the persons of civil rulers, and to the giving of the most charitable construction to their acts. So powerful is the law of association, in the imperfect condition of humanity, that there cannot be contempt poured on those who frame or on those who execute the laws, without its extending to the law itself; endangering the sense of the obligation of it; and causing that power, instead of common right, shall be the only security for peace.

Right of Suffrage.

Owing to the imperfection of human affairs, there is no blessing without its peculiar dangers. This is especially true, in reference to the right possessed by the American citizen, of giving his voice in the choice of the persons by whom the government of the country is to be administered. Far be the thoughts of denying, or of prescribing limits to the exercise of this right: but while, as a Christian man, he should conduct himself in it under the sense of his responsibility to GOD; this is a principle, which will keep him at a distance from all the unworthy arts, from all the angry contention, and from all the slander sometimes practised, and from all those acts of violence which too often characterize popular elections, arming hostile parties with enmities, which go along with them into all the relations of life; and may, ultimately, render insecure the privileges which they abuse. For the exercise of them to the prosperity and the honor of our common country, and consistently with the precepts of our holy religion, they should never be in contrariety to the end of it, announced by its adorable author, that of "Peace and good-will to men." (Luke ii. 14.)

Whatever is contrary to the recommendations here offered, would tend to the overthrow of any species of government. As to that of the United States in particular, how deplorable will be the issue, if when, after the experience of nearly the half of a century, we have had cause to hope for its perpetuity, and when there is a growing con-

viction of its advantages throughout the world, there should be a confirmation of the theories which pour contempt on popular privileges, and look for legitimate government, only to the strong arm of power.

MISSIONS.

From the Gospel Messenger.

CALVARY CHURCH, HOMER.

The *wisdom* of our diocesan missionary efforts for the extension of the Church is fully proved by their success. Wrong *principles* may long be victorious, but wrong *measures* soon lose their ascendancy, because they cannot long be successful. The efforts in question have been crowned with an increasing success for more than thirty-five years, and there are few congregations in the Diocese, beyond the limits of the city of New-York, that do not owe either their origin or some portion of their growth to the instrumentality of services received from the Diocesan Missionary. Of the *many* fruits of God's blessing on these services, the following is noticed, not because it is extraordinary, but rather to express the grateful feelings of those interested, and to encourage the efforts and stir up the zeal of all who are laboring and praying for the extension of the kingdom of God.

By the aid of the usual missionary stipend, the services of the Episcopal Church have been sustained in the southern section of Cayuga county for the last ten years, and one congregation has been established at Moravia, with the prospect of permanent growth. Early in the year 1831, Homer, in Cortland county, became united with Moravia in the support of the same Missionary. His first visits to Homer had been made without the most distant expectation of their being continued, but so encouraging was his reception at this new station, that after about three months, an Episcopal congregation was organized on the 6th June, and divine service was continued regularly on every third Sunday. "The washing of regeneration," "the laying on of hands," and "the table of the Lord," bore witness that the *word* and the *Church* of God are blessed in a holy union; and, in the following winter this little company of disciples began to cast about them and see if they might not find out the place of a *habitation* for the Lord of hosts, where his holy "name should be recorded," and he might "come unto them," and grant them a yet wider and larger "blessing."

The village of Homer owes much of its loveliness to its public green. A rectangular plat of six acres was generously granted, many years since, for the sites of public buildings, on condition of its remaining unenclosed for the public use of the village for ever. The *title* to this land was vested in the trustees of the Congregational society, but they kindly allowed the vestry of the Church a privilege, by which they were enabled to add another to the interesting line of four public edifices already adorning the green, and consecrated either to learning or religion.

In the spring of 1832, subscriptions were solicited for the erection of a church edifice, and with so much success as to encourage the immediate commencement of the building. A committee of three, appointed by the vestry, superintended the whole work, and both the economy and rapidity of its execution bare ample testimony to the zeal and fidelity with which they discharged their interesting trust. The cornerstone was laid on the 21st of June, the basement room was occupied by the congregation for worship on the 12th of August, and the church itself in a state of *completion*, was opened for divine service on the first Sunday in Advent, Dec. 2d. For this gratifying result great praise is due, not only to the building committee, but to the diligent skill and persevering attentions of Mr. Hiram Bliss, the master-builder; and it is perhaps seldom that a similar undertaking is accomplished with more fraternal harmony than has prevailed among all who have been engaged in this good work.*

The church thus happily completed was opened for divine worship, for the first time, on Advent Sunday, Dec. 2d, and previous to the administration of the holy Communion, the minister of the parish delivered from the desk the following

ADDRESS.

The present is an occasion that must excite unusual interest in the minds of many that are here, and I cannot but indulge, though briefly, in the expression of thoughts that must come freely and fast at a time like this.

I trust I shall speak from the feelings of one to many hearts, when I say that, to those who for many years have been separated from the services of the altar at which they were dedicated to the Creator, the Saviour, and the Sanctifier—separated from the solemn worship in which they were accustomed to join from very childhood—separated from the ordinances and the ministry which they had learned to reverence and love—urged by temporal necessities from the Church of their fathers, exiles from their own loved sanctuary, and strangers in a land where *they* could not sing the Lord's song—that to such the present scene must excite sensations which language can but feebly express. You lingered, and looked, and prayed—it is *ten*, perhaps *twenty* years—for that auspicious time when you could see even the *corner-stone* of an edifice in which you might hope to kneel once more in your life, at your *own* altar, and hear the benediction of God pronounced by the ministry of a Church which carries on its banner the visible marks of an ancient and venerable age. And after lingering so *long*, when "hope deferred" had almost "made the heart sick," that, in the good providence of God there should be such a concurrence of favorable events as, in the course of one short summer, to bring you where you now are, and allow you to look upon what you now see, is certainly so much beyond the ordinary lot, that you may almost be tempted to ask, "Is it not a dream? Shall I not soon awake and find it all a picture of the imagination."

It is but a year and nine months since the members of this congregation began to be favored, at intervals, with the services of an Episcopalian ministry. It is but seventeen months since the organization of the congregation, and a little more than five months since you witnessed the laying of the corner-stone of the building which you now see in this state of completion. The pleasure enjoyed by those who have been engaged in this good work must be increased by every recollection of the unbroken harmony, and the cordial unanimity that has marked every step of its rapid progress. More than this, the cup of holy gladness is made to run over, when you add to its previous fulness the cheering thought that many of our brethren of other names have given us their aid, have participated in the joy of our prospects, and now share in the emotions of an hour blessed by that hallowing influence which connects the piety of the Christian with the felicity of the paradise of God. When, therefore, brethren, you remember that of all earthly employments and of all earthly places, the employments of the sanctuary and the courts of the Lord's house are those which come nearest the employments and the purity of heaven itself, you will join with me in saying, that pride, even to impiety, must fill the heart of that one of us who does not feel humbled under the consciousness of so illy deserving the rich blessings which God this day pours out upon him, and that cold as ingratitude itself, must be that soul which does not melt under a sense of the divine love thus pitching its tabernacle among men, and, through the atonement of a crucified Saviour, granting that blessed intercourse vouchsafed to the "fellow-citizens with the saints," "the spirits of just men made perfect," and "an innumerable company of angels," with "Jesus, the Mediator of the new covenant," and with God "the rewarder of all that diligently seek him." Yes, brethren, it is the intercourse of the soul with the mansions of its Father's house that must give us joy that will not perish—"the peace that passeth all understanding." The beauty and the elegance of the most magnificent earthly temple can afford but little satisfaction to those who do not look forward to "a" building of God, a house not made with hands, eternal in the heavens." The most finished sanctuary on earth must lose its "amiableness" to a soul that looks not for admission to the sanctuary of God above.

It is true, the beauty of an earthly house may captivate the eye, and the songs of an earthly temple may ravish the ear, but there are visions of the *future* amidst every present scene on earth. *Death* will silence the tongues that now chant the angel's hymn, and in a few years *time* will have drawn on these walls the dark lines of decay; and though no evil accident plunge it at once into ruins, yet the weather will spoil its freshness, its timbers will grow feeble, the green moss will corrode its roof, and at last it will drop down piecemeal to the ground, and sleep in the dust together with the hands that have been its builders. The reflection is full of sadness, but it may be salutary. Would you be satisfied with the expectation of spending your eternity, and come no nearer heaven than the courts of this earthly temple? and be no further removed from sin than you now are? and see no more perfect bliss than you expect here? For, great as may be the enjoyment, happy as may be the hours, sacred as may be the privileges, heavenly as may be the devotion, and godlike as may be the employments which you anticipate from your attendance here, yet all the delight of that blessed anticipation would be instantly dashed to the ground, if there were plucked from your soul the hope of a happy immortality in heaven. How gladly then will the heart of the humble Christian turn to the *foundation* of that hope.

It is an interesting circumstance attending our first meeting within the walls of the earthly sanctuary, whose services we hope may in some measure prepare us for the sanctuary above, that we should be allowed to commemorate, in the use of visible emblems, those sufferings of the cross, that *atonement* for sin, on which *alone* we can rely for salvation. Remove the efficacy of that blood which was shed for guilty men; take away the divinity of that Saviour who stands as our advocate at the right hand of God; annul the terms of that covenant of grace under which there is the promise of pardon, and favor, and everlasting life, to every sincerely penitent believer; our repentance is then but despair, our prayers but a mockery, and the altar and the temple but the unmeaning exhibition of a useless pageantry. Do not then forget, brethren, this great truth, that it is *by the blood of* Jesus *alone* that you are redeemed, forgiven, and sanctified—that you are admitted, even while on earth, into the outer porch of the heavenly sanctuary, and as children in a state of reconciliation, allowed to call on God as your Father. It is *through the blood of* Jesus *alone* that your work of faith and labor of love is remembered by that great Jehovah to whom you have erected a temple that may remind you of his holiness and his glory. It is *through the blood of* Jesus *alone* that the devotions you here offer must be accepted, and the Sacraments here administered be efficacious to the strengthening of your faith, the reviving of your hope, and the sanctifying of your souls.

* The following sketch, although an imperfect one, may assist to form some idea of the church edifice.

Calvary Church is built of wood, upon a basement story of stone, its width 40, its length, including the tower, 57 1-2 feet; and is from a plan by Mr. —— Hagerman. The basement *room* is, on the ground, of the same dimensions as the church, and 9 feet high, furnishing a very suitable and convenient place for occasional meetings and the exercises of the Sunday School. The style of architecture of the church is that generally denominated *gothic*.

The desk and pulpit, (the latter of which is but 3 feet above the chancel floor) correspond in width and appearance, and are of plain work, like the front of the gallery. The pannels being small, and in bold relief, present a specimen of rich neatness. The pulpit rests on heavy pedestals, its square corners project, and access to it is from within the rails of the chancel, by a winding flight of steps. The desk and pulpit are dressed with blue cloth having a border of gold lace. These dressings, the chancel cushions, of blue marine; the carpeting of the chancel and the lamps have all been obtained by the zealous exertions of ladies of the congregation, at an expense of upward of a hundred dollars. The expense of the entire building has been about $3300, and it is a most gratifying circumstance that the subscriptions and the sale of pews have left the vestry unburthened with debt.

DOMESTIC MISSIONS.

In the religious atmosphere around the lost in Christian lands, there are most powerful elements continually at work, which not unfrequently require no small exertion on their part to resist. They are living amidst arguments, and persuasions, and prophecies, and miracles,—amidst appeals most powerful to their hopes, and spectacles most alarming to their fears. And there are doubtless moments, when the heart only wants one drop more of *human* sympathy to make it *overflow*, and the mind one argument more of *human* reason to make it submit.

No *human* exertion then should be spared, and no protracted and persevering effort should be undervalued.

Those whose minds are fruitful in plans for the salvation of souls, employ large portions of time, in what may appear to some, and for a moment even to themselves, as a trivial occupation. They are found engaged in promoting the temporal interest of some neglected fellow-creature. They quit the counting-house, the office, or the study, to devote many hours of their valuable time in searching for a proper situation, in which to place some friendless child; where, by attention, instruction and example, it may grow up in the paths of piety, and its soul ultimately be saved. Now although that time was spent at a distance from the child itself, although the mind might be engaged in the details of a merely temporal occupation, though not without silent prayer to God for success,—yet who can say but that those few hours were the turning point in the fate of an immortal soul? —that they put in motion the first of a series of causes, which in time shall accomplish the great and glorious effect?—*Rev. Mr. Cutler's Miss. Sermon.*

COMMUNICATIONS.

NEW-JERSEY.

To the Editor of the Churchman.

Rev. and dear Sir,—In compliance with a reasonable request in your last number, for information concerning the Visitation now progressing in New-Jersey, I transmit you the following statement of particulars within my knowledge. Use it as may seem fit.

On Advent Sunday, in the morning, Bishop Doane was, agreeably to announcement, at Trinity Church, Newark. This large and handsome edifice, (the largest Episcopal church in the Diocese,) lately much improved by the reconstruction of the chancel, desk, and pulpit, and thoroughly repaired, was filled with an attentive congregation. Service was conducted by the Rector of the church, the Rev. Mr. Henderson, and the Bishop preached his Visitation Sermon, from Acts xx. 26, 27—the same described by your Morristown correspondent. In the afternoon, the Bishop proceeded to Christ Chapel, Belleville, which has been long destitute of stated ministerial services, though connected in the same corporation with the church in Newark, and possessed, I believe, of a small annual income from funded property. The church edifice is small, and considerably out of repair, but was on this occasion well filled with participants in the services of our Church, some, no doubt, from the neighboring parishes of Newark and Orange. There are a few highly respectable Episcopalian residents in Belleville, and nothing seems wanting to secure the perpetuation of the Church in that beautiful and thriving village, but the faithful and laborious services of a stated minister. Until these can be provided, the Bishop has appointed Mr. Lathrop, a candidate for orders in your Diocese, but now resident in Belleville, to conduct regular public worship as Lay Reader, with the promise of occasional visits from the neighboring clergy. Perhaps some of the thirty Episcopal clergymen of your city might profitably and pleasantly devote a leisure Sunday to the cultivation of this little nook of their Lord's vineyard. From Belleville, Bishop Doane returned to Newark, and preached there in the evening to a crowded assembly, comprising among others three or four hundred young men, members of the Young Men's Society of the town, convened in expectation of a sermon by Dr. Milnor, of your city, whose unforeseen absence the Bishop had consented to supply, at the request of Mr. Henderson. From Newark, Bishop Doane proceeded on Monday morning to Paterson, where, after service conducted by the Rev. Mr. Williston, the Rector, he preached his Visitation Sermon in St. Paul's Church. A considerable congregation was present, notwithstanding the inclemency of the weather. Through the storm, the Bishop proceeded, in the afternoon, to Orange. There, after evening prayers by the Rev. Mr. Peters, of Morristown, who, with one of his vestry, had come thus far to 'conduct' his Bishop 'on his way,' the Bishop again preached to a congregation which neither a rainy evening nor muddy roads prevented from almost filling the neat and commodious edifice of St. Mark's Church. On Tuesday morning, the Bishop, accompanied by the Rev. Mr. Holmes, of Orange, proceeded with Mr. Peters to his parish, St. Peter's Church, Morristown. There, in its neat stone church, he preached the sermons described by your former correspondent, in the afternoon and evening. On the latter occasion, service was conducted by the Rev. Mr. Holmes. To that gentleman it must have been a peculiarly gratifying coincidence, that the day (Dec. 4th) was the fourth anniversary of the consecration of the church, erected, under the providence of God, through the instrumentality of his faithful and laborious ministrations as a missionary to that congregation, old, indeed, but when first visited by him almost extinct. On Wednesday morning, the Bishop and the Rev. Messrs. Holmes and Peters, proceeded in the stage to Newton, Sussex county. There, in Christ Church, a model of the combination of economy and good taste in the erection of a durable place of worship for a small congregation, he delivered his Visitation Sermon to a full assembly, consisting almost exclusively of Episcopalians—in a place where, twelve years ago, existed neither church nor congregation. The interest of all concerned was not a little heightened by a recent and remarkable preservation of the excellent rector of the parish, the Rev. Mr. Dunn, from sudden death in the midst of public worship.—Only the preceding Sunday, during the Ante-Communion service, a portion of the cornice immediately above the chancel, fifteen feet in length, fell, shattering the pulpit lamps, strewing the desk with its fragments, and a few feet to the left of Mr. Dunn, breaking through the floor of the church. His position, beneath the pulpit, saved his life. Had he been *in* the pulpit, or two feet further on either side in the desk, instant death would have been inevitable. You may imagine the feelings with which his brethren heard of this deliverance of their faithful fellow-servant, as it were from the very jaws of the grave, and congratulated the Church and themselves on the prolongation of his valuable labors by an interposition of Providence almost special. The next morning, under the conduct of Mr. Dunn, and forwarded by the kind attentions of that gentleman and of one of his parishioners, the Bishop and his clerical brethren proceeded on their way to the vacant churches in Warren county, for some time past under the care of Mr. Jaques, a candidate for orders, employed by the late Bishop to officiate as Catechist and Lay Reader. The first place visited was Hope, where the Bishop preached in the house of Mr. Edward H. Swayze, the zealous and indefatigable supporter and advocate of our Church, to whom, under God, its preservation and recent growth in that village, are in no small measure to be ascribed. The badness of the roads having delayed the arrival of the party until past noon, Evening Service was used, the Rev. Mr. Peters officiating. The church edifice, of hammered stone, so far finished as to be covered in, does great credit to the liberality and enterprise of the handful of Episcopalians in Hope, and to the untiring zeal and industry of their lay reader. Though small, for convenience and elegance it will be surpassed by no Episcopal church in the Diocese. From Hope, the party, increased by the addition of Mr. Jaques, went on to Belvidere, the county town, where, though there is neither church edifice nor organized congregation, the services of our Church have been occasionally held, in the court house and elsewhere, for several years. The circuit court was in session at the time, but by the politeness of Judge Drake, was adjourned in the evening, to allow of the occupation of the court room for Episcopalian worship. After Evening Prayer by the Rev. Mr. Holmes, the Bishop preached to a crowded audience, composed in very large proportion of males. The combination of several favorable circumstances gives reason to hope for a continued increase of the feeble band of Episcopalians in this place, and to expect that the organization of a church, about to take place, will be followed, ere long, by the erection of a place of worship. Having provided for its supply with ministerial services for at least a portion of the time, visited several families, and administered baptism, for the first time in his Diocese, to a sick child, Bishop Doane proceeded on Friday morning to visit St. James' Church, Knowlton, a parish worshipping in a building situated, almost alone, on the banks of the Delaware, in a romantic glen about five miles above Belvidere. Small, and antiquated, almost to rudeness and uncouthness, in its structure, but substantially built of stone, this solitary little church was filled to overflowing with an honest and simple-hearted people, gathered together to welcome their spiritual head, to receive from his mouth the word of life and from his hands the symbols and pledges of redeeming love; and above all, to witness his fulfilment of the command implied in the apostolic commission, 'As my Father hath sent me, so send I you,' in the bestowal of holy orders on their faithful and affectionately respected catechist, Mr. Jaques. In this last expectation they were disappointed. The storm on Monday had prevented an appointed meeting of the Standing Committee of the Diocese, at which the papers of Mr. Jaques were to have been passed, and his ordination was, in consequence, necessarily postponed.* The services of the day were nevertheless highly—to some present, intensely—interesting. An equal number of Episcopal clergymen had never previously assembled in the county. The office of Confirmation, always edifying and impressive, was rendered more than usually so by the character and circumstances of the ten individuals who received the rite from their new Bishop, then for the first time its administrator. The episode of an adult baptism—the sacrament being received at the hands of the Bishop by an aged and respectable female, afterward confirmed—heightened the interest of the solemnities, and afforded a beautiful illustration of the nature and connexion of the several rites. The whole was crowned by the administration of the Supper of the Lord, partaken by communicants from Knowlton, Hope, and Belvidere, and by six among them for the first time. In the morning prayer, the Rev. Mr. Peters, and the Rev. Mr. Beasley, of Easton, Pa., (to whom, for his zealous voluntary labors, the congregations in Warren co. are much indebted) took parts; the Rev. Mr. Dunn assisted the Bishop in the administration of the Communion, and the Rev. Mr. Holmes read the Preface to the Order of Confirmation: the Bishop preached his Visitation Sermon, and after the Confirmation delivered an affectionate and faithful exhortation to the recipients of the rite. Thus terminated the primary visitation of the counties of Essex, Morris, Sussex, and Warren, performed by Bishop Doane in six days; in which he preached 11 times in 7 churches, a court house, and a private dwelling; baptized 1 adult and 1 infant; confirmed 10; and travelled 140 miles. On Friday evening, the Bishop and his clerical brethren who had accompanied him, returned through Hope, to Newton; and on Saturday he proceeded by stage to Newark, and thence, in the evening, to Elizabethtown, where he was to officiate the following morning. Further your deponent saith not, but hopes to have a continuation supplied by some one, like himself, an

Eye Witness.

[* It took place subsequently at Burlington. See 'Intelligence' in this day's paper.]

For the Churchman.

ARCHBISHOP WHATELY ON SECONDARY PUNISHMENTS.

Mr. Editor,—Your recent extracts from an English Review of Dr. Whately's letter to Lord Grey, on what the English law terms "Secondary Punishments," have led me to an earlier perusal than I might otherwise have given, of a copy of the work itself, just received from the author, and with a view to extend that interest, I will trouble you with a few further extracts in addition to those you have given, illustrative of its sound and fearless principles. I say fearless, as some of them, like many of his opinions already published, are startling in their first announcement, though conclusive and satisfactory, on further examination. This indeed seems to me the peculiar character of this clear-headed, strong-minded writer—*fearlessness;* he pursues truth at all hazards, knowing that so long as he follows her guidance with a single eye and cautious step, and undoubting heart, he can never be led into dangerous ground. This is the spirit he displays, as well as the lesson he inculcates in that invaluable little work of his, which ought to be universally read, on the difficulties of St. Paul, the reprint of which at the Press the American public owe to the early and well merited estimate of it by your late colleague. Having had the pleasure of a personal intimacy with Dr. W. a few years ago, before his removal from Oxford, I would willingly here add my feeble testimony to his merits by saying that he is as amiable and estimable in private life, as he is bold and right minded in public; and that it may be ranked among the mercies of God to a distracted country, and I might say a beleaguered Church, that such men should be called to bear spiritual rule in troublous times, for such is the reputation which Archbishop Whately has established by the whole series of his productions, as a powerful and clear-headed writer—as one whom no fallacy escapes, no authority misleads, and no consequences deter, in the examination of whatever question he takes up, that it may well be doubted whether any living pen in England, either in Church or State, exercises equal influence on educated and independent minds. M.

The Object of Punishment.

"The committee lay it down, in a question put to a witness, that 'there are two modes of preventing crime, one by reformation of the prisoners, the other by deterring bad characters from the commission of crime.' (Ev. 201.) We cannot admit that the *reformation of the convict is an essential part of punishment;* it may be joined incidentally, but cannot necessarily belong to a penal system. Undoubtedly it is desirable to reform all vicious persons in the community; but the government cannot effect this purpose by any direct means. All the praiseworthy endeavors of rulers to make men good by law have utterly failed. The *object of punishment is to deter men from crime by a dread of suffering pain.* If the punishment is really painful, and such that if a person thought it a sure consequence of detection, he would not commit crime; then the convict, having experienced it in his own person, is of all men least likely to place himself again in the same situation. If the punishment to be dreaded needs but to be known, the convict has the best means of knowing; and therefore the strongest motive for avoiding it. But a punishment which reforms criminals without inflicting pain on them, is useless, because others will not be deterred from crime by the prospect of that from which nothing is to be feared. The error of supposing that crime is to be prevented by the reformation of convicts arises from a notion that criminals form a class of *a certain definite number*, that they are a peculiar order in the state, to be dealt with like a band of conspirators, or a foreign army; whence it follows, that if these persons can be either exterminated or sent out of the country, or turned from their evil courses, the community will be free from crime. But criminals are an uncertain and fluctuating body, liable at any moment to be diminished or increased to an indefinite amount, according to the motives working on the community, as any man may at any time be tempted to commit crime by the prospect either of great gain, or of complete impunity, or of slight punishment. As well, therefore, might we attempt to drain a river by carrying away the water without cutting off the source whence its stream is replenished, as to endeavor to suppress crime by banishing or reforming criminals without attacking the fountain-head from which a new flood of offenders will continually pour in. As well might it be proposed to put a stop to disease and old age, by expelling or destroying the aged and sickly, without devising any means of preventing the young and healthy from filling up their places."*

* "*The prevention of crime being the primary object* of all punishments, a regard to the effects produced upon the minds of those who are liable to the temptation of violating the laws, ought to be the first object regarded in determining the nature of the penalty. The *reformation of the convict himself is secondary to this;* inasmuch as it is of more importance to the community that the many should be kept from falling, than that the few who have fallen should be reclaimed."—Bushy, *Rep.* p. 180.

Obstacles to Reformation.

"We fear greatly that to reform a hardened, or a reckless criminal, is little less difficult than to change the color of his skin. People sometimes think that an unlettered reprobate *can be taught virtue as he can be taught to read:* but they forget that in the one case they have to contend with ignorance, in the other with fixed habits. If a man cannot read, he merely labors under a defect of knowledge; but a man who does not practise virtue practises vice."

Certainty of Punishment.

"The great object in arranging a system of punishments, is to make it as *little a lottery as possible: to convict, award sentence, and inflict punishment with a kind of mechanical regularity, undisturbed by human mercy, discretion, caprice, or indolence.* No opinion of power in the officers of justice, or of terror in the punishment, is sufficient, if there appears a reasonable prospect of escape."

Effects of Public Executions.

"With whatever truth and propriety, and with whatever beneficial effect, the confident promise of perfect acceptance with God, and of a happy immortality, may be held out (as has often been the case,) to a penitent criminal on the verge of execution, (whether sufficient grounds have been shown for such confidence, is a question I shall not now discuss,) every one, I think, must admit that the benefit, whatever it is, must be confined to the penitent himself; and that there can therefore be no advantage in holding out to his associates, who witness his triumphant departure, the hope of a like happy end to a life spent in crime."

THE CHURCHMAN.

SATURDAY, DECEMBER 22, 1832.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the present price per annum of subscription to this paper. It is hoped that the assurances which led to this change in our *terms*, will be realized, in large accessions to our subscription list

Journal of the General Convention.—This document, which is always looked for by those taking an active part in the affairs of the Church with much interest, is now published. Beside the record of the proceedings of the houses of bishops and of clerical and lay deputies, respectively, and the various documents connected with the same, it contains the constitution and canons, (as revised by the late Convention,)—with a complete list of the clergy--of our Church;--the course of study for candidates for holy orders, recommended by the House of Bishops;—and the following tabular views, compiled with much pains by Dr. Anthon, from the diocesan journals:—viz. 1. Tabular view of the Episcopal acts performed in the several dioceses in the past three years;—2. Of the statistical facts presented in the parochial reports;—3. Of the ecclesiastical funds and collections in each diocese. To the Canons *historical notices* of each have been prefixed by the Bishop of this Diocese, former secretary of the Convention, and one of the Committee of Publication.

The Episcopal Acts have been as follows:—

Ordinations. New-Hampshire; 2 Priests, 1 Deacon;—Massachusetts; 3 Priests, 9 Deacons;—Rhode-Island; 3 Priests, 7 Deacons;—Vermont; 3 Priests;—Connecticut; 11 Priests, 14 Deacons;—New-York; 23 Priests, 31 Deacons;—New-Jersey; 3 Priests, 1 Deacon;—Pennsylvania; 17 Priests, 12 Deacons;—Maryland; 6 Priests, 2 Deacons;—Virginia; 10 Priests, 28 Deacons;—North-Carolina; 3 Priests, 4 Deacons;—South Carolina; 4 Priests, 3 Deacons;—Georgia; 1 Deacon;—Ohio; 2 Priests, 4 Deacons;—Mississippi; 1 Priest;—Tennessee; 1 Priest, 2 Deacons. Total, *Presbyters*, 92; *Deacons*, 119.

Confirmations. New-Hampshire, 193; Massachusetts, 427; Vermont, 234; Connecticut, 2079; New-York, 4195; New-Jersey, 168; Pennsylvania, 1033; Delaware, 76; Maryland, 666; Virginia, 688; North-Carolina, 413; South-Carolina, 360; Georgia, 48; Ohio, 262; Kentucky, 21; Tennessee, 70.—*Total,* 10,836.

Churches Consecrated. Massachusetts, 5; Rhode-Island, 1; Vermont, 1; Connecticut, 15; New-York, 15; Pennsylvania, 12; Delaware, 2; Maryland, 6; Virginia, 19; South-Carolina, 5; Ohio, 4.—*Total,* 85.

There were in the Dioceses at the date of the documents from which the Report on the State of the Church is made up;—the following

Candidates for Orders. Maine, 1; New-Hampshire, 3; Rhode-Island, 7; Vermont, 2; Connecticut, 18; New-York, 30; New-Jersey, 2; Pennsylvania, 16; Maryland, 3; Virginia, 25; North-Carolina, 3; South-Carolina, 6; Ohio, 11; Kentucky, 6; Tennessee, 1.—*Total,* 134.

This number is probably since increased in many of the Dioceses; in the last named we know this to be the case.

Statistics of the Dioceses, as given in the Journal.

Clergy reported in 18 Dioceses,			592
Parishes " 12 "			462
Families " 7 "			7113
Baptisms,	Adults reported in 14 Dioceses,	3394	23127
	Infants " 14 "	19138	
	Not specified 2 "	595	
Communicants added in 12 Dioceses,			8735
Total of Communicants in 16 "			30939
Marriages reported in 13 "			5449
Burials " 13 "			11060
Sunday Scholars reported in 14 Dioceses,			24218
Sunday School Teachers in 10 "			1743

Domestic Missions.—At a season when appeals are making to the congregations of our Diocese in behalf of its Missionary Society, we are happy in being able to place upon our pages the delightful picture, given under the head of "Missions" to-day, of the blessed fruits of that Society's operations. The facts it presents, and the appeals which it makes, are not of mere local interest. Such as *has* been and *is* at Homer, such *may* be in a thousand places like it, in our wide-spread country; if due aid be extended by those enjoying the fulness of Gospel privileges, whose basket and whose store God has blessed beyond their own necessities;—and whose happiness it should be to supply according to their ability the necessities of their brethren made, in His wisdom, in this respect to differ. Let the reader imagine himself a spectator of the interesting services at 'Calvary Church,' the account of which we have copied nearly entire from the Auburn Messenger, and his heart will, we know, be warmed with new zeal in behalf of the institution to which, under God, the happy state of things in this distant spot of our State is mainly to be attributed. No one can be better qualified than the indefatigable clergyman who has so long conducted the Gospel Messenger, at Auburn, to speak upon this subject. The following are his remarks:—

We have repeatedly said that if we could have faithful Missionaries for a time located in certain districts of small extent, and deriving their chief support from the Diocesan Society, so justly commended in the article alluded to, there is, humanly speaking, no kind of doubt that a large number of neat churches could be raised, and interesting

congregations could be built up. Let those who are *responsible* for *ample means* and *ample influence* consider the following case, which though a supposed one, still a practical one, and often obvious. Suppose a Missionary of the Church, sustained by 300 dollars for *one year*, to be placed in a well settled part of our country, though yet new, and to be confined chiefly within a radius of six miles. Within the one year, by the blessing of God upon prudent exertion, one or more new churches would be raised. Let him have *Bibles*, *Prayer Books*, and proper *tracts* to distribute, and the Church will soon be established in the hearts and minds of a large number of intelligent and amiable people, now ignorant of her claims to their love and support, —or by providence placed beyond the regular reach of her sanctuaries. Such positions we have now in our eye. The cases of Homer and Moravia are full to our purpose.

Ohio.—We copy the following from the Gambier Observer of the 8th instant. That the earnest and sincere desires which prevailed among all the members of the late Convention, for the restoration of harmony and spiritual prosperity to this extensive and most important diocese, may be speedily and fully realized, by God's blessing upon the plans and labors of its Bishop, is a prayer, in which, we doubt not, all our readers will heartily unite.

"On Sunday last, Dec. 2d, the Rev. C. W. Fitch was admitted to the holy order of Priests by the Right Rev. Bishop M'Ilvaine, of this Diocese. The sermon was preached by the Bishop. Bishop M'Ilvaine is now on a visit to this State, and has just left this place to proceed to the southern part of the Diocese, in order to visit a few of the parishes, and obtain a knowledge of its condition and wants before he returns to his family in Brooklyn. We understand he expects to spend the winter in the eastern cities, having received encouragement to expect, that considerable donations may be obtained there from the friends of our seminary and college. It is very desirable that means should be had to erect more buildings for the accommodation of students, especially in the Theological department, in order that the facilities already furnished, may be enjoyed to their greatest extent, and may accomplish all the good, which they were designed to effect.

"To those who are acquainted with Bishop M'Ilvaine, it is doubtless unnecessary to add that his visit has made most favorable impressions upon all, and has encouraged those who have been laboring for Kenyon College in its 'day of small things,' to expect it will soon become what they have so ardently desired to see it,—a fruitful nursery of piety and sound learning. With the exertions of our Bishop in its behalf, and his example before the eyes of its instructers and pupils, we confidently believe, all that has been anticipated from its establishment, will be abundantly realized."

North-Carolina.—The Episcopal Recorder of last week contained a notice of Bishop Ives' arrival at Raleigh, and his appointments for Episcopal visitation, copied from a North-Carolina paper. It gives us pleasure to learn that he is in good health and actively engaged in his interesting duties. He preached and administered Confirmation in Oxford on Sunday the 25th ult., and on the following Tuesday laid, with appropriate religious services, the corner-stone of an Episcopal church, for the congregation in that place. On this occasion the Bishop delivered an address to the congregation who had assembled to witness the ceremony.

"On last Sunday Bishop Ives preached in this place, both forenoon and afternoon,—and the following are further appointments of his, which we have been requested to publish:—

"At Christ Church, Raleigh, the second Sunday in Advent, Dec. 9th; at the Church of St. Bartholomew, Pittsboro', third Sunday in Advent, Dec. 16th; at Calvary Church, Wadesboro', fourth Sunday in Advent, Dec. 23d; at St. James' Church, Wilmington, first Sunday after Christmas, Dec. 30th; at St. John's Church, Fayetteville, first Sunday after the Epiphany, Jan. 13th, 1833."—*Raleigh Register.*

Facilities for Theological Study.—By some inadvertence, the notice below, from the Recorder, has been overlooked by us. We cheerfully give it further publicity. Our paper will be sent to the rooms as requested. While we plead for one portion of the Church, however, others equally needing the same encouragement, must not be forgotten; and we take the opportunity to speak again of the theological students of Tennessee; in whose behalf we have been asked to solicit from their brethren *donations of any books*, fitted to aid them in turning to the best account, the short time which they can give to preparatory study. Several young men, candidates for the ministry of our Church, are now preparing for their important work, under the care of the Rev. Mr. Weller, of Nashville, and a small box of books, designed for them, will be sent from the Press shortly, to which it would give us pleasure to *add others* before it is despatched.

Theological Rooms, Lexington, Kentucky.—Mention was made, some years ago, in a religious publication, of the desire of a few friends of the Church, to open a room in Lexington, where publications might always be found, accessible to all applicants, explaining the peculiarities, and enforcing the claims of the Episcopal Church. This plan has now been enlarged, so far as to open the same rooms for the accommodation of theological students. But the number of books to be found there is still small. It has been suggested, that the friends of the Episcopal Church, who wish its progress in the West, might feel pleased with the opportunity of giving books to further this plan. The design of this notice is, to state, that the Rev. Mr. Turner, of Boston, the Rev. Dr. Milnor, of New-York, and the Rev. Dr. Bedell, of Philadelphia, have consented to receive, and forward, any books which may be given for the above purpose. Standard works on the subject of Episcopacy, and duplicates of all the works recommended to theological students by the House of Bishops, would be thankfully received. Copies of the different periodical publications of the Church, directed to the Theological Rooms, Lexington, Kentucky, would be highly useful. B. B. S.

Domestic and Foreign Missionary Society.—We copy the following from the last Episcopal Recorder.

General Agency of the Domestic and Foreign Missionary Society.—For more than a year past, the Executive Committee of this Society has been anxious to obtain the services of a well qualified general agent. Several appointments have been made and declined. At the last meeting of the Executive Committee, the Rev. S. H. Tyng, D. D., was elected to this office, and we trust that the unanimity with which the election was made, will weigh strongly in inducing his acceptance. Should he consider this his duty, we anticipate from his labors and influence the happiest results to the Society, to the cause of missions, and to the general interests of religion.
Ep. Recorder.

Missionary Collections.—"As this is the day appointed" says the rector of a parish in one of our Western cities, "for our annual Thanksgiving, I thought it a favorable occasion for making a collection for our Diocesan Missionary Society. The collection amounted to $37 22, which I shall remit in draft to Mr. Brown by next mail. We think this a pretty good thank-offering, considering that we have collected the last year and have now on hand, about $180 for the Education Society, and that our Female Association sent $66 25, in October, to the Education and Missionary Society." St. Luke's Church, in this city, will shortly pay over, we learn, about $350, the proceeds of a late *fair*, to the Education fund of the Diocese. Other parishes are preparing to make similar contributions in the same way.

It has been the singular good fortune of the Churchman to hear little of complaint as to its course and the character of its contents. May it be so always. The piece which follows may help to secure the accomplishment of this wish.

DIFFICULTY OF PLEASING.

Your publication I have always read with interest and pleasure, and I believe its circulation a general blessing to our denomination, though it should sometimes contain matter too light and airy for some of its more sober advocates. It is amusing to hear the descriptions given of it by different persons when each in his turn is so out of humor with it, as to be almost inclined to take it no longer. One calls it an Arminian publication, another a stern predestinarian, another thinks it neither one thing nor another. Some who are not quite willing to give it up, think it would certainly be more useful if it contained no other matter than good Scriptural elucidations, such as old fashioned sermons or essays on the most important doctrines, mixed up with well told experiences—others think it would be far more edifying if it was more of a Biblical critic. They want to see it undertake to give the precise meaning of every difficult text of Scripture, and to tell about places they have never seen, of words they cannot understand, and of customs they have never dreamt of; while those who love soft and smooth things think, of course, that one or two pages of every number ought to be reserved for poetry, and such things as will make them weep. Some think highly of it because it is a friend to temperance, to tracts, to Bible and to missionary societies; others declare such things make it worthless. Well, if I may think too, I believe I shall think that if the Index were to try to please all it would soon please none; and so, upon the whole, I think it had better keep on in its old way, or try at least to please itself.
Christian Index.

LITERARY.

The Young Man's Glory; and, The Duty of a Young Disciple. By the Rev. S. H. Tyng, D. D., Rector of St. Paul's Church, Philadelphia. Philadelphia: George, Latimer & Co. 1832. 32mo. pp. 68.

These discourses, (both, we believe,) delivered before the Young Men's Society of Philadelphia, seem well adapted to their design; that of directing the young into the safe path of consistent piety, stimulating them to efforts for the formation of their own characters, and inspiring with proper views of the elements of true worth and dignity. Cautions, of course, are introduced throughout, against those dangers to which the young, and eminently the young men in cities, are exposed. The same arguments, which we have before mentioned as justifying the 'multiplication of books' and treatises, upon subjects already ably discussed by standard writers, are of force as warranting publications like the present. Truth is thus *sown*, and rendered productive in new fields, and *fruit* unto life eternal is secured. The writer's aim, under such circumstances, will not be so much *originality*, as clear exhibition of principles, and impressive inculcation of wholesome counsels. The diminutive form and very neat execution of the work before us,—fitting it for the *pocket*, though they may be thought beneath the dignity of a published sermon, are attributable to the same design, *utility*.

We had marked several extracts, but have room for the following only:—

"*But what is this strength?* I cannot stoop so low as to suppose it means mere physical strength; an attribute in which the laborer excels the ruler of a nation, and by the scale of which the sluggish ox would be a nobler animal, than the man for whose benefit he is made; though undoubtedly there is a beauty and a glory in the healthful vigor of the youth, which gives elevation to his gait, elasticity to his step, and ability to bring into operation the higher faculties of his mind. As a part of that which forms his glory, but which is in itself honorable, wholly as it is made the instrument of a superior nature and motives; or degrading, as it is the slave of base passions and ignominious pursuits, we may consider the bodily strength of the young man.

But the peculiar strength which the text points out as 'the glory of young men,' is their strength as *men* and not as *animals* merely. It is the attribute of power, applied to that intellect, that moral purpose, that undying principle, which distinguishes them from brutes that perish, and which they hold as a part of that image of God, in which they were originally made.

I call not that young man glorious, who can be the bully of the arena, and before whose mere physical power, all others shrink in conscious inferiority. No. 'Better is he that ruleth his own spirit, than he that taketh a city.' I speak of him as glorious, who is strong enough to act for himself; to proclaim an independence of the tyranny which baser masters would exercise over him, and to be guided, not by rules which the interests of others would impose, but by those which his own conscience and God declare to be honorable and certain of success.

In the descriptions which Milton sets before us, in his history of angels that rebelled, I call not that chief spirit glorious,

Their dread commander, who above the rest
In shape and gesture, proudly eminent,
Stood like a tower; whose form had not yet lost
All her original brightness, nor appear'd
Less than archangel ruin'd, and the excess
Of glory obscured,—

But he whom the poet so eloquently describes,

Abdiel, faithful found
Among the faithless,—faithful only he:
Among innumerable false, unmoved,
Unshaken, unseduced, unterrified,
His loyalty he kept, his love, his zeal;
Nor number, nor example with him wrought,
To swerve from truth, or change his constant mind;
Though single,—from amidst them, forth he pass'd,
Long way through hostile scorn, which he sustain'd
Superior,—nor of violence fear'd ought.

There is the strength, which the text presents to view. It is strength of mind, and character, and purpose of conduct."

"*How will this strength be exhibited?* The only possible exhibition of strength is in contest or trial. As we know not the measure of physical power, until we see it developed by some emergency that calls for its exertion, so we know nothing of this higher and more important strength of character and intellect, until actual experience has made it evident. There must be met the possibility of being conquered, in an actual conflict, before we can pronounce the individual strong in his resistance of its power.—And much as we might sometimes desire, fondly to shield a youthful friend from the sweeping power of temptation and example to sin, it is only in his exposure to their influence, that he can either be, or be known to be, strong. 'I write unto you, young men,' says the Apostle John, 'because ye are strong, and *have overcome* the wicked one.' Until this conquest was obtained, it could not have been known that they were strong.

In a city like this, and in the circumstances which encompass the young men who now hear me, there is an unceasing contest for them to bear, and every one before me is, in the view which I shall now give, a conqueror or a captive every day of his life."

We sincerely trust that much good will come of the great efforts for benefiting young men that distinguish the present period;—that the precious prime of life, will thus, for many, be redeemed from frivolity, and idle gaiety, from criminal ignorance, and debasing voluptuousness. All must depend, at last, upon the existence of a spirit of humble docility—and of admiration for that superiority to things temporal which is so essential an attribute of the Christian spirit—*in the individuals* for whose improvement these efforts are designed.

Cholera.—We have lying before us a short but very plain and practical tract, by an estimable 'Citizen of an Upper Ward' of this city, entitled "Treatment of the Premonitory Symptoms of the Cholera," fitted to do much good in places visited by the disease; particularly where medical aid cannot readily be had. Its contents were originally communicated by the author for one of our city papers, and were thence copied into several others. Messrs. Morgan and Burger are its publishers.

Late Pamphlets and Periodicals.—The 'Proceedings,' &c. of the Domestic and Foreign Missionary Society have been received, but too late to be noticed in our present number. We have also received the first number of a monthly periodical entitled 'The Parthenon, and Academician's Magazine,' published by under graduates of Union College, in this State. It is made up of original pieces of considerable interest.

The principal design of such a work must be, of course, the improvement of the contributors. Beside this, we think, it is fitted to be of service to the growing institution with which it is connected. It will look for support chiefly to graduates of the College. Three dollars per annum are the terms of subscription;—and a 6th copy will be furnished without charge, to persons obtaining 5 subscribers.

The Journal of the Flushing Institute for November, is received, and well sustains the character of its predecessor. We heartily concur in the *justice* of the criticisms it contains upon an 'Ode' which seems to have taken greatly with the public, but are disposed to question the *utility* of presenting strictures of this kind in the tone assumed by the writer.

Calendar.

Dec. 23.—Fourth Sunday in Advent.
—— 25.—Christmas Day.
—— 26.—St. Stephen.
—— 27.—St. John Evangelist.
—— 28.—Innocents' Day.
—— 30.—Sunday after Christmas Day.
Jan. 1.—Circumcision.
—— 6.—Epiphany.

St. Stephen's Church.

On Sunday morning next a Sermon will be preached in St. Stephen's Church, by the Bishop, and a collection made in aid of the New-York Protestant Episcopal Sunday School Society.

ZION CHURCH.

A Sermon will be preached in this Church on *Sunday morning* (the 23d) and a collection made, in behalf of the *missionary* branch of the Education and Missionary Society of this Diocese. *Dec.* 20.

TO EPISCOPALIANS.—CIRCULATION OF THE BOOK OF COMMON PRAYER.

A set of Stereotype Plates of the Book of Common Prayer, new and correct, are offered for sale by the Auxiliary Bible and Common Prayer Book Society of this city. They are of the 18mo size, containing 482 pages; and being *duplicates* of a set just completed for the Society, may be had upon very favorable terms. The attention of societies engaged in promoting the circulation of the Prayer Book is invited to this offer. Specimen pages of the plates may be seen, and the terms of sale ascertained, by application or writing to the President of the Society, Benjamin M. Brown, at 61 Water-street, or at the Butchers' and Drovers' Bank, 128 Bowery; or to the Treasurer, Richard Oakley, 105 Front-street.
New-York, Sept. 19, 1832. tf.

INTELLIGENCE.

DOMESTIC.

Ordinations.—*New-Jersey.* The Right Rev. Bishop Doane, in the progress of his primary visitation held an ordination in St. Mary's Church, Burlington, when Mr. Peter L. Jaques was admitted to the Holy Order of Deacons. The Rev. Dr. Wharton, the Rector of the Church, the Rev. John M. Ward, Rector of St. Peter's Church, Spotswood, (who presented the candidate,) and the Rev. George Y. Morehouse, Rector of St. Andrew's Church, Mount Holly, were present and assisting.—The Rev. Mr. Jaques has been officiating with great usefulness as a lay reader in the churches in Warren County; and is to supply St. James', Knowlton, and St. Luke's, Hope, and to act as Missionary in Belvidere, and other parts adjacent.

On the 3d Sunday in Advent, Dec. 16th, 1832, in St. Andrew's Church, Harlem, New-York, the Rev. Gurden S. Coit, Deacon, was admitted to the Holy Order of Priests by the Rt. Rev. Bishop Onderdonk. Morning Prayer was read by the Rev. Thoms W. Coit of Massachusetts, and the Lessons by the Rev. Dr. Hawks, who also presented the Candidate. The Sermon was preached by the Bishop.

On Thursday, Dec. 20, 1832, in All Saint's Church, New-York, Mr. Isaac Garvin was admitted to the holy order of Deacons, by the Rt. Rev. Bishop Onderdonk. Morning Prayer was read by the Rev. L. P. Bayard, and the Lessons by the Rev. Benjamin I. Haight. The candidate was presented by the Rev. Dr. Clark. The sermon was preached by the Bishop. Mr. Garvin has been for many years a preacher in the Presbyterian denomination.

Ohio. By the Rt. Rev. Dr. McIlvaine, on the 2d inst., the Rev. C. W. Fitch was admitted to the Holy Order of Priests.

Consecrations.—*Massachusetts.* A correspondent, who has often proved how near his heart is the spiritual welfare of his brethren; writes us—

"I attended last Friday, (Dec. 7,) at Pittsfield, on the occasion of the Consecration of their new church, and of the institution of the Rev. Mr. Ballard. It was a season of great interest and solemnity. Seldom have I been more gratified and delighted in witnessing and participating in any religious ceremonies than on this occasion. Had I time I would speak more at large on the subject."

Vermont.—The new stone church lately erected in this village, was last Sunday (November 25) consecrated to the public worship of God, according to the doctrines and rites of the Protestant Episcopal Church, by the Rt. Rev. Dr. Hopkins, Bishop of Vermont, assisted by several of the clergy of the diocese. A very large congregation united in the beautiful and impressive service of consecration. After Morning Prayer, an appropriate sermon was preached by the Bishop, in which the duty of Christians to spare neither taste, science, nor wealth, in erecting and adorning the edifices devoted to the worship of God, was enforced with that clearness of argument and chastened fervor of eloquence so peculiar to the gifted preacher. Several well selected pieces of music were sung by the choir, in such a manner as to add much to the services of the occasion.—*Burlington Free Press.*

Clerical Changes.—*Pennsylvania.* The Rev. Samuel C. Brinckle, late Rector of St. David's Church, Radnor, has accepted the Rectorship of Grace Church, in this city.—*Ep. Rec.*

The Rectorship of St. Paul's Church, Westwhiteland, Chester County, which was noticed in our last as accepted by the Rev. C. H. Jacobs, was resigned by the Rev. Mr. Morgan, late Rector, in October last.—*Ibid.*

Grace Church, Providence, Rhode-Island. It is probably known to most of your readers, that this parish (which is only of three years, standing) last spring purchased the Providence Theatre, which they have been converting into a house of worship. The location of this edifice was every way eligible, and the great desideratum was to transmute it into a structure that should comport with our ideas of what a Church should be. Perhaps there is not to be found in this country another edifice so purely gothic, so admirably neat and chaste, where the order of architecture has been so perfectly preserved, and every thing throughout in such entire keeping. The main building is 84 by 50 feet, fronting on Westminster and Mathewson streets. On the main floor are 102 pews, and in the gallery 14, which are painted in imitation of English oak. The organ, (which was built by Mr. Erben, of New-York, and is pronounced by Mr. D. Shaw and other amateurs, to be one of superior tone and power,) together with all the ornaments and furniture, are finished in true gothic style. In the basement is a large lecture and Sunday School room, together with the Vestry-room.

On Thursday, Nov. the 15th, this beautiful church, which does so much credit to the taste, zeal, and enterprise of the parish by whom it has been fitted up, was consecrated to the service of Almighty God, by the Rt. Rev. Alexander V. Griswold. The house was full to overflowing, and the services were every way impressive and interesting. The deed of dedication was read by Rev. Dr. Crocker, Rector of St. John's Church, Providence, and the sentence of consecration by the Rev. Mr. Bachellor, City Missionary. Morning Prayers were read by Rev. Mr. Hathaway, of Warren, and the lessons by the Rev. James C. Richmond. The sermon was preached by the Bishop, and was a most delightful exhibition of Gospel truth in connexion with the distinctive principles of our communion, and a most able view given of the truly catholic spirit and deep-toned piety, which characterizes all the institutions of our beloved Church. On Friday, the 16th, the recently elected Rector, the Rev. John A. Clark, former assistant minister of Christ Church, New-York, was instituted into his office. None of the interest of the preceding day was wanting on this occasion. The services connected with the institution, were deeply interesting; Morning Prayers were read by the Rev. Mr. West, of Taunton, Massachusetts, and the lessons by the Rev. Mr. Bachellor. The sermon was preached by the Rev. Dr. Crocker, and was a production which did great credit to the head and heart of the preacher. In the introduction he alluded in a most eloquent and touching manner, to what the edifice *had been*, and to what it *was now*, and in the progress of the discourse, he presented a most faithful exhibition of the truths which a devoted pastor would deem it his duty to bring before his people—after which the communion was administered to about 150 persons. Seldom have the friends of the Episcopal Church witnessed two happier days in Rhode-Island than the 15th and 16 of November. On the 23d inst. the pews were offered for sale; realizing between five and six thousand dollars more than the whole amount of expenditures for the Church, &c.; the pews unsold were afterward *all leased*, including those in the gallery not otherwise appropriated. The prospects of the parish are most cheering, and those who first engaged in the project of getting up a Church in that section of the city, cannot but feel truly grateful to God, who has safely carried them through all their difficulties, and *thus* crowned their efforts with such signal success; and we humbly pray that He will continue to smile upon them, and that under the pastoral care of their truly devoted, faithful, and highly talented rector, there may be added unto them daily such as shall be saved, and "build up a spiritual house acceptable to God by Jesus Christ."—*Ep. Rec.*
Providence, Nov. 27, 1832.

Missionary to Liberia.—Jehu Jones, a colored man from Charleston, S. C., was ordained a few weeks ago by the Lutheran ministers, in the city of New-York and vicinity. This man is about to embark with his family to Liberia, to preach the Gospel to his colored brethren. He was educated, we believe, by the Rev. Mr. Bachman, of Charleston, and is the most intelligent man of his color, we ever conversed with. We were much pleased with the spirit he displays, and believe that he will be a valuable acquisition to the colony. He has the credit of being the first American Lutheran Missionary to Africa.
Lutheran Observer.

From the (Camden, N. J.) National Republican.—The late arrival of the Right Rev. Bishop Doane in this city, on Thursday evening, and the absence of the editor, to whom the following communication was addressed, prevented either the acceptance of the polite and friendly offer therein stated, or making any suitable acknowledgment.

It is therefore thought due to the respectable Church from which the resolution was sent, to publish it, and to express thus publicly, the thanks of the Bishop, and the vestry of St. Paul's Church, for the favor offered, and the obliging manner in which it was tendered.—*Ed. Nat. Rep.*

"At a special meeting of the Baptist Church in Camden, held after divine service on Sunday morning, Dec. 9th, 1832, it was unanimously

"Resolved, That Bishop Doane be requested to occupy the pulpit and meeting house of this church, on Thursday evening next, as more commodious and convenient than the City Hall. J. L. Rhees, Clerk.

Donation to Kenyon College.—Professor Michell thankfully acknowledges the receipt, last week, of a case containing 120 select Mineralogical specimens from the mines of Cornwall, England: also of a set of the "Transactions of the Royal Geological Society of Cornwall," for Kenyon College Library—both being presented by Joseph Carne, Esq. F. R. S. &c. of Penzance, England.
Gamb. Obs.

Methodists in the U. S.—The number of members of the Methodist Episcopal church in the United States is estimated, in the minutes of the Conferences for the year 1832, at 548,593. Of these 472,364 are whites, 73,817 colored, and 2,412 Indians. The increase of last year was 35,479. There are in the connexion 2,057 travelling preachers, and 143 superannuated preachers.—*S. S. Jour.*

Philadelphia City Mission.—In the past eighteen months, the agents of the Philadelphia City Mission Society have made nearly 25,000 visits, of which 3,500 were to the poor; have held 611 religious meetings, which 11,000 persons are computed to have attended; have distributed 224 Bibles, 51 New Testaments, and upward of 146,000 pages of tracts; have caused a number of children to be sent to common schools, and 673 to Sunday Schools; and have induced 212 persons to attend at some place of worship. They have also, it is believed, been the means of effecting much good in promoting temperance, and in exciting attention to religion.—*S. S. Jour.*

ACKNOWLEDGMENTS.

BISHOP ONDERDONK SCHOLARSHIP.

Deposited at the Press to the credit of this Scholarship, on the 25th inst. as a perpetual loan, at an interest of 6 per cent. per annum, to be paid upon the fund ($2,500) when completed, to the Treasurer of the General Theological Seminary.

1832.		
Dec. 19.	By Andrew Murray, Esq., by the hands of Mr. Benjamin M. Brown,	$25 00
	A friend to the institutions of the Church, - - - - - -	10 00
	Heretofore deposited, - - -	125 00
	Present amount of funds, - - - -	$160 00

EDUCATION AND MISSIONARY SOCIETY.

The Treasurer of the New-York Protestant Episcopal Education and Missionary Society, acknowledges the receipt of the following sums, viz.

1832.	*Missionary Fund, Disposable.*	
Dec. 17.	Collection made at St. Luke's Church New-York, on Sunday 16th instant,	$70 11
"	Collection made at Grace Church, New York, on Sunday, 16th instant,	187 66
Dec. 18.	Collection made at St. Clement's Church, N. Y.,	12 52
"	Collection made at Trinity Church, Utica, on Thanksgiving Day, 13th instant, received per Rev. Mr. Dorr, *as a thank-offering*,	37 30
		$307 59
	General Fund, Disposable.	
	From 28 Annual Subscribers, . .	$94 00

Benjamin M. Brown, *Treasurer*,
61 Water-street and 128 Bowery.
Dec. 19, 1832.

N. Y. PROT. EPISC. CITY MISSION SOCIETY.

The Treasurer of the New-York Protestant Episcopal City Mission Society has received the following sum:—
Collection at the Mission Church, Sunday evening, Dec. 8th, after a sermon by the Rev. Manton Eastburn, ... $132 50

J. A. Perry, *Treasurer*,
Dec. 19. 33 Wall-street.

NEW-YORK PROT. EPISC. TRACT SOCIETY.

The Treasurer of the New-York Protestant Episcopal Tract Society, very gratefully acknowledges the receipt of the following sums, viz:—

1832.		
Dec. 6.	From Charles Anthon, LL. D. to constitute himself a life member, ...	$10 00
"	From a new annual subscriber, ...	1 00
12.	From Samuel Ward, Esq. to constitute himself a life member, (by the hands of Mr. L. Curtis,)	10 00
"	From two new annual subscribers, (by the hands of Mr. N. B. Holmes,)	2 00
"	From the Rev. William Richmond, to constitute himself a life member, ...	10 00
14.	From a Gentleman, a donation, (by the hands of Mr. Daniel D. Mortimer,) . .	5 00
15.	From the Ladies* of Trinity Church, Lansingburgh, to constitute their Rector, the Rev. P. L. Whipple, a life member, (by the hands of Mrs. M. M. Walsh, of that place,)	10 00
17.	From Mr. William H. Walton, to constitute himself a life member, ...	10 00
18.	From Thomas L. Ogden, Esq. to constitute himself a life member, ...	10 00
"	From the Rev. Samuel R. Johnson, to constitute himself a life member, ...	10 00
"	From Mr. Thomas R. Smith, to constitute himself a life member, ...	10 00
"	From James Taylor, Esq. to constitute himself a life member, ...	10 00
"	From Peter A. Jay, Esq. to constitute himself a life member, ...	10 00
"	From Dr. Benjamin M'Vickar, to constitute himself a life member, ...	10 00
19.	From a new annual subscriber, (by the hands of Mr. N. B. Holmes,)	1 00
"	From the Ladies* of St. Luke's Church, New-York, to constitute their Rector, the Rev. William R. Whittingham, and the Rev. John M. Forbes, assistant Minister of said church, life members, (by the hands of Mr. John W. Smith,)	20 00
		$139 00

Thomas Browning, *Treasurer*,
At the Press Buildings, 46 Lumber-street.

* In order to enable the Society to put into execution their present views of greatly extending their usefulness, it is hoped every Parish, and particularly those that have drawn on the institution, will follow this example.

GREEN BAY MISSION.

The Treasurer of the Green Bay Mission Fund acknowledges the receipt of the following donations, viz:—

Five dollars in an anonymous note, addressed to the Rev. Dr. Hawks.

Twenty dollars and twenty-five cents in a note to Mr. T. N. Stanford, with the following explanation:—

From a Friend to Missions, - - - -	$5 00
From a Presbyterian, - - - - -	5 00
From an Episcopalian, - - - - -	5 00
From a Churchman, - - - - -	5 00
From a Child, - - - - - -	0 25
	$20 25

The treasurer has also received from Mrs. Elizabeth Nichols, a small package of articles of wearing apparel. And he has been informed that on the 30th of October, "a Friend to Missions" forwarded to Green Bay, for the use of the Mission, a box containing sundry agricultural implements, value $18 25.

Donations for this Mission will be thankfully received and faithfully applied if sent addressed to the treasurer, to the book-store of Swords, Stanford & Co., No. 154 Broadway, to the office of the Washington Insurance Company, corner of John and William streets, or to No. 87 Leonard-street.

James Swords, *Treasurer*
December 20, 1832. Green Bay Mission Fund

SUNDAY SCHOOLS.

Received for the establishment of Sunday Schools in the north-eastern section of the city.

John Haggerty, - - - -	$50 00
Isaac Lawrence, - - - -	50 00
Samuel Ward, jun., - - -	50 00
Isaac Carow, - - - - -	20 00
John McVickar, - - - -	10 00
Mrs. McVickar, - - - - -	10 00
Dr. McVickar, - - - - -	10 00
	$200 00

J. M'Vickar.
Dec. 19, 1832.

NEW-YORK PROTESTANT EPISCOPAL SUNDAY SCHOOL SOCIETY.

The Treasurer of the New-York Protestant Episcopal Sunday School Society acknowledges the receipt of

a collection made in St. Paul's Chapel, Dec. 2.	$90 10
And from a Lady by Thomas Swords, Esq.	5 00
	$95 10

Geo. C. Morgan, *Treasurer.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending December 20th, from the following persons, viz:—

Wm. M. Morrison—N. Guerout—Z. Clark—Rev. Wm. D. Cairns—George Latimer & Co—J. M. Niles—R. Barker.—Rev. J. P. McGuire—G. Carr Grundy—Rev. B. Dorr—L. H. Young—Rev. J. Robinson, Greece—Rev. J. Kemper, D. D.—Rev. P. A. Proal, with remit—G. Latimer & Co.—Rev. John Grigg—Curtis & Sprague.

Packages have been sent from the N. Y. Prot. Episcopal Press, during the week ending December 20th, to the following persons, viz:—

George Carr Grundy, Baltimore, one parcel, per Schooner Solon—P. Greenleaf, Esq., Portland, Maine, one parcel per ———, Rev. Samuel Lewis, Tuscaloosa, one parcel per Ship Albanian.

CHRISTMAS GIFTS.

Religious Books, bound in an ornamental style, suitable for Christmas and New-Year's gifts, may be had at the Depository of the Press, No 46 Lumber-street. Among them are the following:—

Bibles, elegantly bound of various sizes.

Prayer Books, in great variety of size and binding.
Octavo, elegantly guilt and neatly ornamented.
Duodecimo. The standard book.
Eighteenmo., (the most common size.)
Pocket size, (32mo.) a new edition, very neat and legible, and well suited for a present to the young.
To Sunday School teachers, and others, taking several copies, this last denomination, in a neat binding, will be put at 38 cents.

Devotional Sonnets, on the most striking texts in the Gospel of St. Matthew and St. Mark, designed as a religious annual, elegantly printed, and in various ornamental bindings.

The Communicant's Companion, (pocket size) first American edition.

The M'Ellen Tracts, bound in one neat volume.

The History of a Pocket Prayer Book, elegantly bound.

A Memoir of the Rev. Edmund D. Griffin, by the Rev. Dr. McVickar.

The Banner of the Church, Vol I., bound—price $1—for sale at the Press.

THE CHRISTIAN YEAR.

"Inasmuch as ye have done it unto one of the least of these ye have done it unto me."

Thou, who with might and majesty hast crown'd thee,
Thou, whose white girdle binds thy white robe round thee!
We cannot climb the heaven where thou abidest,
Nor overtake the whirlwind-car thou ridest—
How shall we minister to thee, Holiest and Highest?
We seek thy Gospel word, and thou repliest!
"Go to the couch of pain,
Hear the weak voice complain,
His sorrows see
Whose lot it is to know
Heart ache, and want, and wo,
There thy kind aid bestow,
'T is done to me!"

Ancient of days! the enraptured prophet's story
Might not proclaim the half of all thy glory—
We know thy brow with many a diadem crown'd,
We know thy name inscribed thy vesture round;
The mighty name that on thy thigh thou bearest,
And dipp'd in blood the shining robe thou wearest.
Thou! who in glory art gone up on high,
How may we minister to thee? reply—
"Go to the dungeon's cell,
Where sons of sorrow dwell
Waiting for thee!
Take in the stranger guest,
Compose the sick to rest,
And be the naked drest!
'T is done to me."

Lord we believe the word that thou hast spoken,
The covenant of thy love is never broken;
Thou seest where no human eye may see,
The holy deeds thy people offer thee;
Thou ownest the cup to slake the pilgrim's thirst,
Own'st, for thy sake, the helpless orphan nurst—
Behold thy servants, who thy voice have heard,
And be it to them, Lord! according to thy word.

Scenes in our Parish.

HISTORICAL NOTICE OF CHRISTMAS-DAY.

The first great festival of the Church, to which the season of Advent is, as we have seen, an introduction, is that of "the Nativity of our Lord, or the birthday of Christ, commonly called Christmas-day:" the word Christmas being compounded from the Saxon word, *mass*, which signifies a festival, and is retained also in Candlemas, Lammas, Michaelmas, and Martinmas.

The observance of this festival is of *high antiquity*. By many learned men, according to the statement of the author of "the Antiquities of the Christian Church," it has been referred to as early a period as the apostolical age. Mr. Nelson represents it as authorized by the practice of the primitive Church: for this, however, there does not appear any definite ground. Dr. Cave, in his "Primitive Christianity," remarks, that the first footsteps which he finds of it, are in the second century; though he does not doubt but it might have been celebrated before. However this may be, that is most material, which is remarked by the learned author of the Ecclesiastical Antiquities, "that Chrysostom* says this day was of great antiquity, and of long continuance, being famous and renowned in the Church from the beginning far and wide from Thrace as far as Gades in Spain. It is certain," adds our author, "that it was observed religiously in the time of Gregory Nazianzen† and St. Basil;‡ for they have both sermons on the occasion:" and he further records an anecdote from Ammianus Marcellinus, which proves the observance of the festival in the time of Constantius.§

The *day* on which the festival was observed, has not been uniformly the same. "The greatest part of the Eastern Church for the three or four first centuries kept the feast of Christ's Nativity on the same day which is now called Epiphany, or the sixth of January; denoting Christ's manifestation to the world in four several respects, which at first were all commemorated on this day: namely, first, by his nativity or incarnation, which was the appearance of God manifested in the flesh; secondly, by the appearance of the star, which guided the wise men unto Christ at his birth, and was the Epiphany or manifestation of him to the Gentiles; thirdly, by the glorious appearance that was made at his baptism, when the heavens were opened, and the Holy Ghost descended in a bodily shape like a dove, and lighted upon him, and a voice came from heaven, saying, This is my beloved Son in whom I am well pleased; fourthly, by the appearance or manifestation of his divinity, when by his first miracle he turned the water into wine at the marriage of Cana in Galilee. That this day was kept as our Saviour's birthday for several ages by the churches of Egypt, Jerusalem, Antioch, Cyprus, and other churches of the East, is so evident from good authorities, that among learned men it is now beyond all dispute. But before the time of the Council of Ephesus in 431, the Egyptians had altered the day of the Nativity to that which corresponds with the 25th of our December: and at a time somewhat earlier the Churches of Antioch and Syria had made the same alteration; having, as Chrysostom says, received better information from the Western Church; and thenceforth continuing, according to the testimony of the same father, to celebrate the Nativity and the Epiphany on two distinct days."**

Meanwhile in the West it had been generally observed, as it still is, on the 25th of December, and as a festival distinct from the Epiphany. Both of these festivals were indifferently called the Epiphany; the Theophany, or Manifestation of God; and his first and second Nativity: that being the first, whereon he was born in the flesh; and that his second Nativity, or Epiphany, whereon he was baptized and manifested by a star to the Gentiles.

What caused *the 25th of December* to be originally fixed on by the Western Church for the festival of the Nativity, is not obvious. Sir Isaac Newton was of opinion, that this and the other festivals were placed by those who first began to celebrate them in the cardinal points of the year: the Annunciation of the Virgin Mary, the feasts of St. Michael and of St. John the Baptist, and that of the birth of our Saviour, being at first appointed to the days which they still occupy in our Calendar, as being at that time respectively the days of the vernal and autumnal equinoxes, and of the summer and winter solstices.†† As to the real day of the Nativity, it is out of the reach of calculation. But this is of no moment. The purpose of the Church is to celebrate the event, on account of the honor which she thereby testifies for the Almighty, and of the benefit, which the contemplation of it is calculated to produce in her members. And that purpose may be as well answered, whether or not the event actually took place on the day of its commemoration. The identity of the day does not affect the influence of the solemnity.

The *manner* in which this festival of Christ's Nativity was kept in the early Church, testified the greatest veneration: and it is always mentioned by Christian writers in the highest terms, as the principal festival, and the occasion of all others. "Chrysostom styles it the most venerable and awful, and the metropolis or mother, of all festivals; adding that from this both the Theophany, so he styles the Epiphany, and the holy Paschal feast, and the Assumption or Ascension, and Pentecost, derived their origin."* The day was observed with the same religious solemnity as the Lord's day. Sermons were constantly preached upon it, of which there are numerous examples still extant in the works of many ancient writers; nor was the day ever suffered to pass without a solemn Communion. That the religious character of the day might be more universally remarked, liberty was granted on it to servants to rest from their ordinary labors, as on the Lord's day: and, as on the Lord's day also, all fasting on it was strictly prohibited on the one hand, and on the other all public shows and games. And indeed it has been supposed that the very design of appointing the festivals of Christ's Nativity and Epiphany at this season of the year was chiefly to oppose the vanities and excesses, in which, on their periodical days of mirth and rejoicing at this season, the Heathens were accustomed to indulge.

The festival of the Nativity having been thus appointed for observance in the several Christian Churches, was annually solemnized throughout Christendom *till the era of the Reformation*. At that period some of the reformed Churches thought fit to discontinue the solemnizing of this day, as well as of other holy days, in their zeal for abolishing all ordinances of human institution, and what they were pleased to call superstitious observances. Other Churches, however, approved of and retained the celebration of this, in common with the rest of the festivals, which commemorated the principal events of our Lord's life; as in the case of the Helvetian and Bohemian Churches, according to their declarations in their respective confessions of faith. The Canons of the Synod of Dort also confirmed by their subsequent synodical act, in 1619, established the observance of this day as a rule for the Churches of Belgia. If, in the meantime, the Church of Geneva abrogated this festival, the abrogation was effected without the knowledge, and against the wish of Calvin, who afterward exerted himself for the restoration of the observance.† The rule and practice of our own Church in this behalf are well known. They will appear from the foregoing statement, to have been modelled after the example of early antiquity, and of the Catholic Church of Christ; at the same time they will appear calculated to keep up the remembrance of the great event, and to impress her members with a lively sense of the important doctrines which she now more especially commemorates; and they may accordingly be considered as affording a specimen of the piety, wisdom, and moderation, by which her liturgical provisions are distinguished.—*Bp. Mant.*

[* Chrysostom. Bishop of Constantinople. Born A. D. 354. Consecrated at Constantinople on the death of Nectarius, whom he succeeded, A. D. 398.]

[† Gregory Nazianzen. Having been consecrated Bishop of *Sasima*, the care of which he never undertook, he was subsequently made coadjutor to his father, the Bishop of Nazianzum, from which see, after the death of his father, he retired into privacy, agreeably to an express condition insisted on at the time of his appointment.]

[‡ Basil. Bishop of Cesarea. Consecrated A. D. 370, successor to Eusebius, the ecclesiastical historian.]

[§ Constantius. Emperor of Rome, A. D. 350.]

** Bingham's Antiquities of the Christian Church, book xx. c. iv. § 2.

†† Dr. Hales' Chronology.

* Antiquities of the Christian Church.

† L'Estrange's Alliance of Divine Offices, 59, 60, 136.

PRACTICAL.

EXHORT ONE ANOTHER DAILY.

We then, my Christian brethren, as an assembly convened for mutual encouragement, and to inspirit each his friend with incentives to fervent charity and fresh zeal in the service of Christ, are engaged in a business that God and good men approve. We have met also in behalf of that Church with the interests of which we believe those of rational and true Christianity to be intimately connected. Our work therefore is one promotive of salutary tendencies to ourselves individually, to the Church, our several neighborhoods, and the entire community. We would disseminate that 'knowledge which causeth not to err,' in the destitution of which public virtue is lost, and the manners of the many become depraved, and usher in that heart-sickening state of things where there are "confusion and every evil work." We would spread that religion which reforms and renews; excites to all the softer and all the sturdy and noble virtues; invests society with a charm in the exhibition of all that is sweet, fair, and winning, honest, just, and good; instructs and defends in the midst of the allurements and dangers that assail us in the earthly pilgrimage; administers solaces in affliction, support in the hour and pains of dissolution. We would pray and labor for the widening of the borders of that Church which we cherish and revere as established and ever to be protected by the chief Shepherd and Bishop of souls, and against which He hath promised the gates of hell shall not prevail; a Church (we would express it not vauntingly or in the spirit of an ungenerous derogating from the merits of those who for piety and zeal deserve our respect and affection) which appeals to the word of God and the records of early and incorrupt times, in substantiating her claims to "truth and order" in her ministry, doctrines, and worship, and triumphantly maintains her cause against all assailants; a Church which, in the judgment of not a few unprejudiced and discerning minds, fully vindicates the wisdom of her regulations and the edifying character of her services and usages; and whose members, whilst they are taught the necessity of aiming at an elevated mark in acquisition of piety and virtue, are bountifully provided with the means that conduce to this purpose; "a Church founded on apostles, martyrs, reformers; admirable in all of its parts, with a holy, heavenly, Scriptural liturgy." Here are safeguards against fanaticism, which, if it come within the precincts of the Church, must change its distempered imaginings and extravagant ebullitions for hallowed thoughts, and assume the manners of discretion with the language of sober reason and godliness. Here are no sanctions of heartless formalism and nauseous hypocrisy. If these are found within the sacred enclosure, the guilt of the detested invasion rests with them alone, and unless timely expiated through [by an appropriation of] the blood of atonement, shall encounter the dread vengeance of that "eternal One, who will not be mocked," but will render to all characters a righteous retribution. From the language of encomium, however, we purposely desist, and have uttered thus much more in yielding to the emotions of gratitude than from an intent to award unneeded commendation; emotions of gratitude that spontaneously arise in allusions to our privilege as members of the true fold, brought nigh to God, and, if faithful, heirs through hope of immortal glory. "The Lord bless thee, O habitation of justice and mountain of holiness," be the prayer of all those so highly favored, the objects of so unmerited goodness.

Let us beseech the Almighty then, with whom is the "residue of the Spirit," that for the sake of Him, "given to be head over all things to the Church," His institution may advance in vigor and receive the crown of stability, to the end that the Gospel of grace may have free course and be glorified, and ruined men be "plucked as brands from the everlasting burnings;" that the faith as presented through this medium of a primitive foundation, may be diffused to the exterminating of error in religion, and viciousness in life. May we, by our private example and daily living, evince the sincerity of our professions; and under the auspices of Him without whom nothing is strong, nothing is holy, exert ourselves by all measures consistent with charity and wisdom, to build up and adorn the Christian temple, that it may look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.—Rev. U. M. Wheeler's *Convention Sermon.*

DEVOTIONAL.

HANDEL'S ORATORIO OF THE MESSIAH.

The Morning Light rising upon a dark World.

"Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For behold, the darkness shall cover the earth, and gross darkness the people. But the Lord shall arise upon thee, and his glory shall be seen upon thee: and the Gentiles shall come to thy light, and kings to the brightness of thy rising."—*Isaiah* lx. 1–3.

"The people that walked in darkness have seen a great light; and they that dwell in the land of the shadow of death, upon them hath the light shined."—*Isaiah* ix. 2.

In the subject of our last reflection, we heard the command to proclaim the Messiah's approach from the tops of the mountains. Here, the prophet begins to contemplate the *effects* of his actual appearance. The earth is considered as involved in a state of *gross darkness;* but the Sun, the Sun of righteousness is about to rise, and to fill it, by his beams, with light, life, and glory. As the sun is the source of light to the natural world, so is the Messiah to the moral and spiritual world. Light, and its opposite, darkness, are figuratively used in Scripture. The latter is applied to a state of ignorance, sin, and misery. The former signifies true knowledge, holiness, and happiness. The Sun arose, and the shadows vanished, when the Son of God incarnate dwelt and conversed with men, honored his temple with his personal presence, and superseded the Levitical sacrifices, by the one offering of himself upon the cross. "The law was given by Moses, but grace and truth came by Jesus Christ." Thus the Gospel state is a dispensation of light; and they who know the Messiah, "walk in the light, as he is in the light."

How joyfully may we now say, *The people that walked in darkness have seen a great light.* Contrasts are designed to illustrate and strengthen the impression of each other. The happiness of those who, by faith in Messiah, are brought into a state of peace, liberty, and comfort, is greatly heightened by the consideration of that previous state of misery in which they once lived, and of the greater misery to which they were justly exposed. They are not only "meet to be partakers of the inheritance of the saints in light," but, through their blessed Redeemer, they have been delivered from the powers of darkness. Thus the admiration, gratitude, and love, which they feel for this undeserved grace, gives them a more lively sense of the blessing they enjoy. Mankind, till they were enlightened by the Word and Spirit of grace, might be said to *sit in darkness and the shadow of death.* But our Lord hath dispelled this darkness, and "brought life and immortality to light through the Gospel."

The Messiah is still *the light of the world,* though no longer visible and conversant with men. By the influence and power of his Holy Spirit he is still present, wherever his Gospel is known. And the completion of this prophecy shows how fitly it applies to the state of mankind at large, and to the happy effects of the Gospel of salvation; which, by the blessing of God, has been the instrument of bringing multitudes of many nations, out of a state of *gross darkness into marvellous light.*

Characters and titles of Messiah.

"For unto us a Child is born, unto us a Son is given, and the government shall be upon his shoulder; and his name shall be called WONDERFUL, COUNSELLOR, THE MIGHTY GOD, THE EVERLASTING FATHER, THE PRINCE OF PEACE."—*Isaiah* ix. 6.

Such was the triumphant exultation of the Church under the Jewish dispensation! Their noblest hopes were founded upon the promise of Messiah; their sublimest songs were derived from the prospect of his advent. By faith, which is the substance of things hoped for, they considered the gracious declarations of the faithful, unchangeable God, as already accomplished, though the actual performance respected a period, as yet future and distant. It was the knowledge of his engagement on the behalf of mankind, that gave life and significancy to all the institutions of the ceremonial law, which otherwise, though of divine appointment, would have been, indeed, a most heavy and burdensome yoke. Isaiah therefore proposes this joyful song for the true servants of God, who lived in his time.

Unto us a Child is born, unto us a Son is given. This ancient song is now our own. It has been, and will be, taken up from age to age, by the Church, under the Christian dispensation, with superior advantage. Every clause of it might furnish subjects for a copious meditation; but it must suffice briefly to touch upon the several particulars.

Unto us a Child is born. He was, in our nature, born of a woman. *Unto us a Son is given.* Emphatically he was a Son, the Son of God. This was, in the language of the apostle, "the great mystery of godliness," "God manifest in the flesh."

And the government shall be upon his shoulder. In our nature he suffered, and in the same nature he reigns. *When he had overcome the sharpness of death, he opened the kingdom of heaven to all believers.* And what may we not expect, when he, who so loved us as to redeem us with his own blood, has all power committed to him, both in heaven and on earth!

And his name shall be called Wonderful. He is wonderful in his person, obedience, and sufferings; in his grace, government, and glory. No one knoweth the Son, but the Father. But *they* have a *true,* though not a *perfect* knowledge of him, who trust, and love, and serve him.

Counsellor. The great counsels of redemption, in which every concern respecting the glory of God, and the salvation of mankind, was adjusted, were established with him, and in him, before the foundation of the world. To him, therefore, we must apply for wisdom and direction in all our inquiries after truth: in all our trials, difficulties, and dangers.

The mighty God! None but the mighty God could make a provision capable of answering the demands of the holy law, which we had transgressed. None but the mighty God could lead millions of helpless creatures to glory. The honor, dependence, and obedience, which our Redeemer claims from us, are absolute and supreme; but we should be guilty of idolatry in paying them to him, if we did not believe and know that he is the mighty God.

The everlasting Father. He is not ashamed to call us brethren, having condescended to assume our human nature. But we are also his *children.* From him we derive our spiritual life. And He is our *everlasting Father,* "the same yesterday, and to-day, and for ever." To him, therefore, the writer to the Hebrews teaches us to apply that sublime passage of the psalmist, "Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the work of thine hands; they shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but Thou art the same, and thy years shall not fail."

The Prince of Peace. It is his sovereign prerogative, to "speak peace to his people," And there is no true peace but that which He bestows. The Scripture expressly declares, "there is no peace unto the wicked." By whatever name we call that thoughtless security and insensibility in which mankind generally live, while ignorant of God and of themselves, we cannot allow it to be peace. It is the effect of blindness and hardness of heart. But the kingdom of Messiah is a kingdom of peace, and in Him his happy subjects enjoy *that peace which passeth all understanding.*

The Angel's Message and Song.

"There were shepherds abiding in the field, keeping watch over their flocks by night. And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid. And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people; for unto you is born this day, in the city of David, a SAVIOUR, which is CHRIST THE LORD: and suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, GLORY TO GOD IN THE HIGHEST, AND ON EARTH PEACE, GOOD-WILL TOWARD MEN.—*Luke* ii. 8–14.

Suddenly, *while the shepherds were watching their flocks by night,* and had no expectation of such a visit, *a glory shone around them; lo! an angel of the* Lord *appeared, and they were sore afraid.* The angel, however, was sent with the most interesting tidings to mankind. These shepherds were, doubtless, of the number of the happy few, who, in that time of degeneracy, were waiting and longing for the consolation of Israel. The Magi, or wise men, who lived in the East, where the knowledge of astronomy obtained, but where the holy Scripture was not known, were guided to the Messiah by the appearance of a new star or meteor. The shepherds, who were acquainted with the prophecies, were informed of their accomplishment by an angel. Thus the Lord was pleased to suit the different manner of making known his will to the previous situation of those to whom it was communicated. The message of the angel, though concise, was comprehensive and full. It contained the fact, *Unto you is born this day, in the city of David, a Saviour, which is* Christ *the* Lord. Here is described the office of the Messiah, *a Saviour;* his name and character, Christ, or the Anointed; and his dignity, *the* Lord, the Head and King of Israel, and of the Church; the Lord of all. When the angel had declared to the shepherds these glad tidings, a multitude of the heavenly host expressed their joy by this divine song; "*Glory to* God *in the highest, and on earth peace, good-will toward men!*"

At the creation the *morning stars sang together, and all the sons of* God *shouted for joy.* But redemption was a still greater work, a work, by which the goodness, wisdom, and power of the Almighty, were to be still more abundantly magnified. The glory of God, the manifestation of his adorable perfections to the view of intelligent creatures, is the last and highest end of all his works. These are subjects which "*the angels desire to look into;*" which fill the most exalted beings with admiration.

The great design of Christ's appearance with regard to mankind, is, *peace on earth.* Man, as a fallen creature, is in a state of rebellion against his Maker, disobedient to his laws, and disaffected to his government. And his conscience, if not stupified by frequent resistance of conviction, suggests that God is against him. He feels that he is not happy here; he fears he shall be miserable hereafter. But, thanks be unto God! whose infinite wisdom and mercy have contrived and propounded a method, by which the honor of the divine perfections and government is secured, and pardon and peace are vouchsafed to all. "God was in Christ reconciling the world unto himself!"

The expression of *good-will toward men,* seems to rise upon the peace that is offered. It denotes not only peace, but acceptance and adoption. Those who believe in the Son of God, and comply with the terms of salvation offered to them, are not merely delivered from the condemnation they have deserved, but are united to their Saviour; are considered as one with him; his children, the members of his body, and made partakers of his life and his glory. Thus it is, that "mercy and truth are met together, righteousness and peace have kissed each other;" and God *is glorified in the highest, for peace is proclaimed upon the earth.*

FORETASTES OF HEAVEN.

The Eternity of God.—Let us consider the eternity of the great God, and his omnipotence, and think how the spirits in heaven are affected therewith, and what kindred meditations may be derived from these perfections by the saints here on earth. Though the most exalted spirit in heaven cannot comprehend the eternity of God, yet it is probable they have some nearer and clearer discovery of it than we can have here in this mortal state, while we dwell in flesh and blood. We have nothing in this visible world that gives us so much as an example or similitude of it. The great God, *who is, who was,* and *who is to come,* through all ages, he *is,* and *was,* and for ever *will be* the same. Let us go back as many thousand ages as we can in our thoughts, and still an eternal God was before them; a Being, that had no beginning of his existence, nor will have any end of his life or duration. And as he says to Moses, *My name is* I am that I am, so there is nothing which had any hand in his being, but all the reasons of it are derived from his own self-fulness, therefore we may say of him that *He is because He is,* and because *He will be:* He had no spring of his first beginning, nor any cause of his continued existence, but what is within himself. We can never set ourselves in too mean a light when an eternal God is near us; and every thing beside God is little in our eyes.

The Divine Omnipresence.—Let us meditate on the immensity of God, which I think is much better expressed by his omnipresence. God is wheresoever any creature is or can be; knowing immediately by his own presence all that belongs to them, all that they are or can be, all that they do or can do, all that concerns them, whether their sins or their virtues, their pains or their pleasures, their hopes or their fears. It implies also that he doth by his immediate power and influence support and govern all the creatures. In short, this immensity is nothing less than the infinite extent of his knowledge and his power, and it reaches to and beyond all time. This the blessed above know and rejoice in, and take infinite satisfaction therein: having God, as it were, surrounding them on all sides, so that they cannot be where he is not,—he is ever present with his all-sufficiency, ready to bestow on them all they wish or desire while he continues their God: *i. e.,* for ever and ever. They are under the blessing of his eye, and the care of his hand, to guard them from every evil, and to secure their peace.

Let thy flesh or spirit be surrounded with ever so many thousand dangers or enemies, they cannot do thee the least damage without his leave, by force or by surprise, while such an almighty Being is all around thee: nor hast thou reason to indulge any fear, while the spring and ocean of all life, activity, and blessedness thus secures thee on every side. If thou hast the evidence of his children on thee, thou possessest an eternal security of thy peace.

The sovereignty and dominion of the blessed God is a further meditation and pleasure which becomes and adorns the inhabitants of the heavenly world. There he reigns upon the throne of his glory, and the greater part of the territories which are subject to him are less in their view than our scanty powers of nature or perception can now apprehend, and a proportionable degree of pleasure is formed with the saints above in these contemplations.

But in our present state of mortality our souls can only look through these lattices of flesh and blood, and make a few scanty and imperfect inferences from what they always see and hear, and feel: and yet the glorious sovereignty and dominion of the blessed God may so penetrate the soul with a divine sense of it here on earth, as to raise up a heaven of wonder and joy within.

Adore Him, O my soul, who surveys and rules all things which he has made with an absolute authority, and is for ever uncontrollable.—Watts.

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